

THE
VANITIE OF
the cie.

First beganne for the Comfort of a
Gentlewoman bereaved of
her sight, and since vpon
occasion enlarged &
published for the
Common
good,

BY

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of Arts, and fellow of Exe-
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*The second Edition augmented by the
Author.*

Eccles. 31. 15.

Nequius oculo quid creatum est?



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ANNALS OF

THE

ROYAL

NAVY

OF

ENGLAND

AND

OF THE

WEST INDIES

AND

AFRICA

AND

ASIA

AND

AMERICA

AND

THE

ISLANDS

OF THE

PACIFIC

OCEAN

AND

THE

ARCTIC

REGIONS

*The Contents of the severall
Chapters following.*

- 1 **T**hat the eie is the instrument o
wantonnesse, gluttony, and co-
vetousnesse.
- 2 Howe Idolatry hath a kinde of ne-
cessarie dependance vppon the
eie.
- 3 How pride is begotten and nour-
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- 6 Of bewitching by the eie.
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- 8 How the eie was the chiefe occasi-
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- 11 Of the delusion of the sight in particular by the immediate working of the dæuell.
- 12 Of the delusion of the sight by the enchantments of sorcerers.
- 13 Of the delusion of the sight by the exorcismes of conjurers.
- 14 Of the delusion of the sight by the knauerie and imposture of Priests and Friars.
- 15 Of the delusion of the sight by the distemper of the braine.
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- 17 Of the delusion of the sight by stratagems of warre.
- 18 Of the delusion of the sight by painting.
- 19 That the eyes serue not only as trecherous porters & false reporters in naturall & artificiall things, but also as secret intelligencers for discovering the passions of the minde, and diseases of the body.
- 20 Of the infinite diseases & casualties which the eye it self is subiect vnto.
- 21 That the eye is not so vsfull for the gathering of knowledge, as is pretended; whither we consider it absolutely in it selfe, or respectiue in regard of hearing.

22 Contraining an answer to an objection that man alone hath therefore given him an upright figure of bodie to the ende hee might beholde the heavens.

23 Setting downe at large the hinderances of the eie in the service of god.

24 That supposing the sight did not hinder, yet is it proued that it furthers little in the matter of religion together with the particular answers to sundry objections.

25 That the popish religion consists more in eie-service than the reformed.

26 That the sight of the creature helpeth vs little in the true knowledge of God.

that of the vnderstanding & spirit waxe more cleare.

28 Treating of the diuers priuiledges of blind men.

29 That blind men need not complaine of the want of pleasures, especially the sense of many greates, being by blindness much lessened, which is proued by the strong impressio of those objects which to the inner faculties are presented by the eie.

30 That blind men need not complaine of their disability in sensing the com-

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some reasons but chiefly by exam-
ples in all kindes.

31 A conclusion of the whole dis-
course by way of meditation or so-
liloquia.



The Vanity of the eie.

CAP. II

*That the eie is a speciall instrument
of wantonnesse, gluttony, and con-
suetude.*



Hough manie
and singular be
the commenda-
tions of the na-
ture and frame
of the eie, & the
vse of it in the ordinary course
of life bee no lesse diuerse then
excellent aswel for profit as de-
light, yet the dangerous abuses
which arise from it not rightlie
guided, are so generall, and al-
most inseperable, that it maie
iustly grow to a disputable que-
stion whither wee should more
regard the benefit of nature in
the one, or the hazard of grace
and virtue in the other. For if
wee consider the testimony of

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scripture, and current oftentimes, we shal meet with more examples of running into mischief by the suggestion of this one sense, and more praiers, and precepts bent against the abuse of it, then any of the rest severally, or all of them jointly; the same beeing often taken (as wel in scripture, as in commo speech) for all the other fowre, as S. *Augustine* hath wittily observed in his 112. Epistle, for wee say not only see how it shines, but see how it sounds, see how it tastes, see how it feels, see how it smells; and the same godly father hath written an entire chapter of this subiect in his booke of confessions, which he intitles the allure-ment of the eies. His words are so sweet, & so fit for the present purpose, that I cannot passe by them without setting downe a part of them, howbeit they can.

The vanity of the eie.

cannot but loose much of their grace in rendring. *Mine eie longs* L. 10. c. 34.
to looke vpon beantiſull, and various
shapes, fresh, & pleasant colours, but
let not these possesse my minde, let
God possesse it, who indeede made
these things very good, but he only is
my good, not these; & whiles I speak
thereof, I am miserably intangled,
but thou (O Lord) doest free mee
mercifully. Hence David having
praised God to turne his hart to
the keeping of his testimonies,
immediarly addeth, *turne away*
mine eies (O Lord) from regarding Psal. 119.
vanitie, as supposing this latter v. 37.
the readiest meanes, and best
way for the attaining the for-
mer. But Job steppeth yet one
degree farther, from a praier to
a vow. *I haue made a vow* Ca. 31. v. 6.
with mine eie, why shold I looke
on a maide? And, which is more,
from a vow to an imprecation.
If mine heart haue walked after Ca. 31. v. 7.

4 The vanity of the eie.

mine eie, let me see, and let an other
eat, yea let my plants be rooted out.

After these holy men of God
came *Salomon*, behinde them in-
deed in time, but before them
in wisdom, who, being led part-
le by a speciall illumination frō
heaven, and partly by his owne
great experience, laierh downe
this position, as a rule v without
exception, *Thine eyes shall looke*

Prov. 23.
verf. 33.

*upon strange woman, and thine hart
shall speake lewd things.* And in a
nother place, gaze not on a maid,
least thou fall by that that is preci-
ous in her. Turne away thine eie frō
a beautifull woman, and looke not
thou upon others beauty, for many
haue perished by the beauty of wo-
men, and through it loue is kindled
as a fire. Whervpō *S. Peter* ma-
king out vnto vs the badges &
cognizances of false teachers,
forgets not this one among the
rest most notorious, *Having eyes*

Eccl. 9. 5. 8

The vanity of the eie

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Ca. 2. v. 29

full of adulterie, & that cannot cease to sinne, where wee see the very chaire, and throne of adulterie to be seated in the eie; howbeit it be in truth but the passage, & pipe to conuaie it to the soule.

The word in the originall is full of an adulteresse (a phrase of spech vsual in holy writ for the full expressing of the superlative degree) which some interpret to be meant of the pupil of the eie, and the rather for that the latin, and greeke giue it the name of a young maide, & the Hebrew, and spanish tearme it the daughter of the eie. To proceed; our sauiour in the Gospel

Mat. 5. 28.

affirmeth that *who soeuer looketh after a woman to lust after her, hath committed adulterie with her already in his hart*, where I doubt not but lusting even vpon heare say without looking, is no lesse iustificable; yet it pleased our sauiour

to

6 The vanity of the eie.

to instance in looking, aswell knowing himselfe, and withall intending to make vs knowe, that lusting for the most parte follows looking. Which the very beathens well vnderstanding in the dedication of the several parts of mans bodie to their severall Gods, & Godesses, as the eares to *Minerva*, the tongue to *Mercury*, the armes to *Nepituno*, they leave the eie to *Cupid* their God of lust, as being the fittest for his vse, the proverb holding alike in inordinate lust, as in ordinarie loue, out of sight, out of minde. For as the finger ever waits on grieve, so doth the eie on loue. Whence in the greeke the sãc word only by the chãge of a vowell signifieth both to see, & to loue, & as they come nere in name, so (saith *Plutarch*) their cognation, and sympathy is in nature so marveilous, that they

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they seeme not to vnderstande
the strength, & force of it, who
wonder at the propertie of a
chaulky brimstone mentioned
by *Plinie*, which snatcheth fire Lib. 2. cap.
to it selfe, though removed frō 105.
it by a competent distance, the
eies drawinge it to the soule
(which is not so much where it
liveth, as where it loveth) in a
far larger distance, & by a nim-
bler kinde of working: vppon
which consideration, *Valerius*
Max. fitly cals the eies *the spies*
which lie in ambush for the under- Lib. 2. c. 1.
mining of other mens mariages, &
Alexāder vsing a differēt phrase
shot at the same marke, whē he
named the *Persian* maides, *the*
griefes of the eies, & thervpon in Plur. in vi
my iudgment he iustly refused to Alex.
that *Darius* wife (whose beauty
the *Macedonians* so much admi-
red) should be once brought in
to his presence, as fearing least
hee

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Rodog. li.
3, cap. 38.

he that had manfully subdued
so many nations, shoulde in the
end himselfe be shamfully con-
quered at the sight of a womā;
which was also the reason, as I
suppose, that *Procopius* the Em-
peror wēt alwaies with his eies
fixed on the ground. This sense
being therfore rightly teamed
by *Mercurius Trismegistus* the
tyrant, or butcher of reasō, lead-
ing it captiue in triumph; & de-
liuering it ouer as a prisoner to
the lower faculties, forcing it
of a Queene, and mistresse to be-
come an homager, and base vas-
sal, being then none otherwise
harkened vnto, or obserued,
then a magistrate in a state sha-
kē, & torne with civil discords,
to which purpose the fathers
bring those two passages of *Isa-
rmy*, pertinēt enough in regard
of the matter, but whether na-
turall from the text I doubt?

(*Mene*

The vanity of the eie. 9

(Mine eie hath devoured my hart) Lam. 2. 37.
and in another place, Death Proph. 9.
hath climed vpp by the windowes, v. 21.
for by the eie. (saith Clemens A Lib. 5. pe d.
lexandrinus) lone first enureth the Cap. 11.
lists to challenge combate with reason, that being it which is first tainted before any other part of the body be corrupted: And therefore the comedians (saith hee) bring in on the stage the wanton Sardanapalus sitting in an ivory chaire, reaching out his hand for his purple, & casting his eie in euery corner, his conclusion is that it is a matter of lesse consequence to fall by the foote, then by the eie, since the one is only dangerous to the bodie; but the other to both body & soule. Let vs then for preventing this mischiefe, imbrace the graue advise of S. Gregory; Bridle thy soule (saith hee) for feare that vnadvisedly running, it fall not vpon the sight of that which may stir it to lust

10 The vanity of the eie.

lust, least afterwards being hood-
winked, it begin to coney that which
is saw, & so in the per suite of things
visible, it make shipwracks of inuisi-
ble graces. How many haue wee
seene, & heard of, who after the
sight of womē haue grown pee-
wish? & some stark mad, others
haue raised armies, and razed
whole Citties, and townes to
make away their competitor, and
at length haue laid violent
hands on themselves? Nay if we
proceed yet one step farther in
tipping vp, & serching out the
abuse of the eie, wee shal easily
discover it to be an immediat in-
strumēt, not only of wantōnes,
but of gluttony, couetousnes,
theft, idolatry, ielousie, pride,
chēpt, curiosity, envy, witch-
craft, & in a māner of the whole
rebellion, & apostasie, as well of
the body, as the minde. Which
assertion though it seeme large,
and

Psal. 112.

Mat 23. 6v.

28.

Eccles. 14.

v. 8.

The vanity of the eie.

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and by consequence bold; yet I
finde the waie chaulked out vn-
to it by *Gregory Nissene* in his ex-
position vpo the Lordes praier,
in the article of *lead vs not into
temptation*. For the first then of
these particulars, *Salomon* giues
an excellent precept, *Looke not
thou* (saith he) *upon the wine when* Pro. 23. 31
*it is red, and when it shewes his con-
lour in the cup, in the ende thereof it
will bite like a serpent, and hurt like
a cocatrice,* & in an other place,
stretch not out thine hand to her so. Eccl. 31. 13
~~nor shall thou desire her, lest thou be
wush it into the dish,~~ as giving ther-
by to vnderstand, that intempe-
rat powring down strong drink
and inordinate deuouring deli-
tious meass, ariseth oftner from
the greedinesse and vncontent
of the eie, then from any reall
want, or desire of the appetite.
For the second, the same *Salomō*
in an other place maketh it as
cleare

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Eccles. 4.
v. 8.

clear as the former *There is one alone* (saith hee) *and there is not a second, which hath neither sonne nor brother, yet is there no ende of all his travaill, nor can his eie bee satisfied with riches*, noting the cheife cause of the restless discontent of the mind, and needlesse spending of the body to arise from the insatiableness of the eie. *The eare being never filled*

Eccles. 1.
v. 8.

with hearing, nor the eie satisfied with seeing For a covetous man

Eccles. 13.
v. 9.

his eie hath never enough of a portion, and his wicked malice witherseth his owne soule, which

Mat. 4. v 8.

the devil wel vnderstanding in his last, and hottest assault vpon our sauior, tempted him by the eie, in shewing him *all the kingdoms of the world, and the glory of them*. Which word no doubt is expressely added to signifie the cheife bayte, by which the tempter had well hoped to haue caught

caught our Saviour.

CAP. 2.

How Idolatry hath a kinde of necessary dependance vpon the eie.

I had thought to haue passed
ouer in silence the rest of
those particular vices, which
flow from the eie, without any
farther opening of them, only
contenting my selfe to haue
pointed at thē, with some brieft
references in the margin, but
vpon farther search, I founde
some of them, and those of the
higher degree to depend vpon
the sight in a more necessary, &
immediate manner, then at the
first I conceiued: amonge the
chiefest of which ranke is Ido-
latry, which as it had his origi-
nal from the eie, so is it stil nou-
rished by the same, the verie
name

14 The vanity of the eie.

Steph in
Thes.
Zan. de
Red. lib. 2.
cap. 17.

name giving vs to vnderstande
that primarily, and properly in
the nature of the word, it is no-
thing else but the representatiō
of somewhat, in a material shape,
apprehēded by the eie, & adoe-
red by the minde; whence it is
in my iudgement that amonge
all these idolatrous nations,
which worshipped false Gods,
& went a whooring after their
owne inventions, ascribing the
honour due to the creatour, to
some creature, the greatest part
~~have ever consented to wor-~~
shipping the hoast of heaven,
the sun, the moone, or the stars,
which among all creatures the
eie most admireth, and deligh-
teth in, as the *Egyptians*, the *As-*
syrīans, the *Phœnicians*, the *Medes*,
the *Massagetes*, the *Persians*, &
in a worde, as *Macrobīus* hath
learnedly observed, all the hea-
then; howbeit they differed
much

Saturn. li.
10. cap. 21.

much about the names of their Gods, yet really, and indeede they consented in the worship of some of these, & me thinkes for this present purpose, tis worth the cōsidering that they which helde the sunne for their God, adored him not at noone day, walking then as a gyant in his full strength, not to be gazed on; but either at rising or falling because then he appeares most glorious to the eie; & the greatest part at rising, because his glory after the darknes is most acceptable to the sight, it being therefore cōpared by the Psalmist, in rising, to a bridegroom comming forth of his chamber, who in passing by draws everie mā's eies after him. For this cause doeth God by his Prophet call *Esa. 20. 7. 8* the Idols of Egypt *the adorning of the eies*, twice within the compass of 2. verses, and in the

16 The vanity of the eie.

V. 39.

4. 15.

15. of Numbers, you shall not seeke after your owne hart, nor after your owne eies, after which you go a whooring, but that of Exodus is in my iudgement yet much fitter for this present discourse. Take therefore good heed vnto your selues, for you sawe no image in the day that the Lord spake vnto you in Horeb, out of the midst of the fire, that yee corrupt not your selues and make a graves image, or representation of figure, and least thou lift vp thine eies to heauen, and when thou seest the sunne, and the moone, and the starres, with all the host of heauen, shouldest be driven to worship them. VVhich wordes in the weakest apprehension, at first view, cannot but inforce a verie powerfull, and active operation of the eie, in drawing the minde from the contemplation of the fairest visible creatures, to the foulest of all sins, if it finde not the
grace

The vanity of the eie. 17

grace of God, and the sense of true religion planted in it. I will conclude this point with that notable speech of *Iob*; where among the rest of his imprecations vpon himselfe, he inserteth *31. 26.*
if I did behold the sunne when it shined, or the moone walking in her brightnesse, this had bene iniquitie to be condemned, for I had denied the God above, which wordes the common streame of interpreters vnderstand to be meant of the daunger of falling into this spirituall fornication, & sinning against the Creator, by too much doting vpon, and admiring the beauty of those glorious creatures.

CAP. 3.

How pride is begotten, and nourished by the eie.

The

18 *The vanity of the eie.*

THe next particular that offers it selfe vvorthy consideration is pride, which in nothing shewes it selfe more, then in the pompe, & magnificence of maskes, pageants, triumphes, monuments, theaters, amphitheaters: I speake not against their lawfull vse, but of their abuse: when they tie the eie in such māner vnto them, as they withdrawe the minde from the contemplation of that glorie, which neither *Prator*, nor *Consull* can exhibite (as *S. Cyprian* speakes) but he only from whō, and by whom we liue, & moue; The like may as iustly be said of giving of almes to bee seene of men, of al manner of excesse in building, in household stuffe, in apparell, as wel for matter, as fashion. Of which the Prophet *Esay* hath named some, taken vp by the women of his time. As the

Tom 3.
cap. 1.

Cap. 3. 18.

The vanity of the eie. 19

the ornament of the slippers, the
 calls, the roundires, the brace-
 lets, the bourets, the tablets, the
 earrings, the wimples, the criss-
 ping pinnes, the fine linnen, the
 laines, of all which surely the
 greatest part are devised rather
 for pleasing the eie, then for vse
 either in couering nakednesse,
 or in garding the body, against
 scorching heate, or pinching
 colde, Some notwithstanding
 there are, who instead of pur-
 chasing the applause, and admi-
 ration, they persue, incur the
 censure which the Anemolian
 Embassadors found among the
 Vtopians, who as S^r *Jb. Moore*
 sets it downe thinking to d:zel Ca. de cō-
mer.
 the eies of the poore Vtopians,
 with the luster, and glistering of
 their chaines, & precious stons,
 the children playing in the
 streets, tooke them for great
 boyes, which had not yet laide
 B aside

aside their brouches, & bablers
the womē for the Ambassadors
jesters, & the mē for their slave^s
or seruāts; saluting those which
were so indeed, instead of their
masters, but mistaking the
chaines, & bracelets, as being to
little, and to lose, which by that
meanes might easily either bee
broken, or cast of. But in this
point, me thinks tis worthy spe-
ciall consideration, that nature
having so framed the eie, as it
can nether behold it selfe, nor
the face, in which it is sett, yet
haue men invented for the sup-
plying of that vse looking-glas-
ses, as the artificiall eies of pride;
the eie being as it were a liuing
looking-glasse, & the looking-
glas againe a dead eie, by means
wherof many *Narcissus* like be-
come enamored of themselves,
by to to much admiring their
own beauty, or Pigmalion-like
fall

fall in loue with their own images, or on the other side, with *Is*, and *Alceon* in the fable, stand amazed at the vglines of their own shaps; & sometimes with the Camel, and *Bucephalus* (in stories) grow inraged at the sight of their own shadows. In which kinde, I remēber I haue heard, of a young Gentleman of this Vniversity, who being newly recovered from the small pox, & by chance seeing the change of his face in a looking-glasse, for meere greife fell into a relapse, and within short time died. And sure I am perswaded, that the vse of it in the art of seeing, is not of such consequence as it can in any sort countervail the damage arising fro it, in the art of manners, whether are there by it so many staines and blemishes discovered in the face, as imprinted in the soule.

CAP. 4.

*That oftenseeing is the meanes to
draw both things, & persons
into contempt.*

Heb. 9. 7.

The 5. considerable particular is contempt, whence it is that those things which wee most feare, and reuerence, are most removed from our sight as God, & the devil, heaven, & hel, among the Papists the relicks of their Saints, & in the *Egyptian* temples the God which they worship. For which cause also, (as I suppose) God himselfe considering the weaknesse of man in this behalfe, in the leuiticall law commanded, that none should enter into the holiest of al, save only the high Priests alone, and that once in the yeare only. & vpon the same ground, no doubt
it

it is, that the great Turke, suffers not his subiects to looke him in the face, when they speake vnto him; and that those easterne princes the Duke of *Musconia*, the great *Cham of Tartary*, and *Praſter Iohn* (as *Boterus* & *Paulus venetus* report) present themselves to be seene of their subiects but once, or twice in the yeare at most; as well remembering that presence much weakeneth report; and that 4. good mothers bring forth foure bad daughters: virtue, envie, peace, idlenesse; truth, hatred; and familiaritie contempt. To this effect also is that excellent discourse, which *Cominens* hath in his second book, to proue that en-terviewes betweene great Princes for the most part proue

Cap. 8.

24 *The vanity of the eie*

of them himseife had bin present at, as that between *Edward* the 4 King of *England*, & *Lewes* the 11. king of *France*, & of the rest, had he beene credibly informed. Among which, the first and cheifest for our purpose, is that which was held betweene the forenamed *Lewes*, and *Henry* king of *Castile*, in the conclusion of which those two confederate nations (saith hee) began to scoffe, and iest, each at others; the king of *Castile* was deformed, and weake of behaviour, & the French mistlied his apparrel wherfore they derided him: Againe the french king wore his apparrel very short, and matueilous vncomly, and was sometimes clad in very course cloth, & besides wore an old hat, differing from the rest of his company, and an image of lead upon it, where the *Castilians* jested

tested; as if this proceeded from
 balenes, so that these two kings
 being ever before this enter-
 view cōfederats, & good friends,
 parted discontent on both sides
 & neuer loved hartily after that
 meeting. Notwithstanding I
 denie not, but that there maie
 bee a *Salomon*; the very sight of
 whom may add much to hear-
 say, and report, as the *Queene*
 of *Saba* who cāe to see him wit-
 nesseth, in these words, *it was* Kings. II. 2.
 (saith shee) *a true word which I* Ca. 10. 9. 6
heard in mine owne country of thy
wisdom and of thy sayings, how be-
is I beleued not their report vntill
I came, and mine eies had seene it.
 The like issue had that renoun-
 ed interview (if I may so tearme
 it) at the King of *Denmarke* his
 comming ouer, to see his Maie-
 stie, the true *Salomon* of this age,
 of wōe I may as iustly say, that
 his presence in this Vniuersity,

bred a greater admiration, and reverence thē the report which was set before him, which howbeit it were almost beyond credit, yet his presence much outstretched it. But howsoever some on such *Phoenix* may arise in an age, yet for the most part (which arts, & precepts only consider) I durst confidently maintaine my first position, grounded aswel vpon reason, as commō experience, that presence much weakneth report, and deminisheth reverence, aswel towards persons as things.

CAP. 5.

How curiosity & prying into other mens businessse is bredd, & maintained by the eie,

The 6. particular is curiosity, for such is the condition of most

most mē, that although nature
haue seated the eie in the inner
chamber of the face, yet are they
prying alwaies into other mens
business, sharp sighted as Eagles
in censuring other mē's actions,
but bats, & moles in their own.
Not vnlike those witches called
Lamia of whō *Plutarch* speakes Cap. 16.
in his booke of Curiosity who
were wont to put vp there eies
in a boxe whiles they stayed at
home and never to set them in
there heads til they were going
abroad. Insomuch that the ora-
cle of truth it selfe, hath pronou-
ced it for truth, that *those who cā*
see a mote in their brothers eie, can
not yet discern a beame in their
own, & the second wise mā that
ever lived, hath laid it down for
a maxime, that *a wise mans eies*
are in his head, but a fooles are pee-
ping in at every windowe : which
lesson it seemes *Antoninus* the

Mat. 6:45

28 *The vanity of the eie.*

Emperor was to seeke of, when, curiously casting his eies about in an other mans house, twas freely told him, "that it became a (guest as he was) in that place to be deafe, and blind; to which purpose also we read in the acts of the Apostles, that our savior
 Cap. I. 10. being taken vp in a clowd, out of their sight, they were checked by the Angels, for gazing curiously after him, and in a kinde of reproofe stiled with the nāe
 I. 6. 19. of *men of Galilee*. Yet more memorable is that instance out of the booke of *Samuell* where tis said that *the Lord smote the men of Bethshemish because they had looked into the Arke*, & as tis added in the text for that very fact, *hee slew among the people fifty thousand 60. & 10. men*. But for a pleasat example in this kind, I haue not met with any answerable to that
 Lib. 3. of *Rablais*, who reportes that
 Cap. 22. Pope

Pope Iohn the 23 being in France
& passing by the nūnery of Fō-
thentant, the Abbesse with her
nuns presented vnto him a sup-
plicatiō that it might be lawfull
& sufficient for thē, to confesse
one to an other, since many se-
crets fell out among thē which
they durst not ether for shame,
or feare, trust the Priest withall;
The Pope gaue thē the hearing,
& told thē he would cōsider of
the matter; & at his departure
deliuered to the Abbesse a little
box (in which he had put a Lin-
not) to be kept without op'ning
(vnder paine of excommunication)
till his return; his holines had no
sooner turned his back, but they
with one consent, set al vpō the
Abbesse, for the opening of it,
to see what was in it (such vvas
their curiosity of prying even
into the Popes secrets) shee be-
ing easily perswaded, did so, by
which

28 *The vanity of the eie.*

Emperor was to seeke of, when, curiously casting his eies about in an other mans house, twas freely told him, that it became a (guest as he was) in that place to be deafe, and blind; to which purpose also we read in the acts of the Apostles, that our savior
 Cap. I. 10. being taken vp in a clowd, out of their sight, they were checked by the Angels, for gazing curiously after him, and in a kinde of reproofe stiled with the nāe of *men of Galilee*. Yet more memorable is that instance out of the booke of *Samuell* wheretis said that *the Lorde smote the men of Bethshemish because they had looked into the Arke*, & as tis added in the text for that very fact, *hee slew among the people fifty thousand 60. & 10. men*. But for a pleasāt example in this kind, I haue not met with any answerable to that of *Rablais*, who reportes that
 Lib. 3.
 C. D. 22. Pope

Pope Iohn the 23 being in France
& passing by the nūn cry of *Fō-*
therant, the *Abbesse* with her
nuns presented vnto him a sup-
plicatiō that it might be lawful
& sufficient for thē, to confesse
one to an other, since many se-
crets fell out among thē which
they durst not ether for shame,
or feare, trust the Priest withall;
The Pope gaue thē the hearing,
& told thē he would cōsider of
the matter; & at his departure
deliuer to the *Abbesse* a little
box (in which he had put a Lin-
nor) to be kept without op'ning
(vnder paine of excomunicatiō)
til his return; his holines had no
sooner turned his back, but they
with one consent, set al vpō the
Abbesse, for the opening of it,
to see what was in it (such vvas
their curiosity of prying even
into the Popes secrets) shee be-
ing easily perswaded, did so, by
which

which meanes the Linn not escaped; the Pope presently returning (vnder pretence of some other occasion) demaundes his box, but finding the bird gone, tels them that if they could not keep his counsell, vpon so straight a charge, they would hardlie keepe one anothers, and so inioines the their wonted forme of confession.

CAP. 6.

Of bewitching by the cie.

THE seauenth and last particular in this kinde which I will speake of, is bewitching by the cie, to which the *Apostle S. Paule* alludes in his Epistle to the Galathians, where hee demaundes [*who had bewitched them*] the word in the original is found but this once only in the newe Testa-

Cap. 3 v. 1
ἐβδελυγτο;

Testamēt, & (as I thinke) in the
 Canonick scripture & (as the
 learned *Beza* hath rightly ob-
 served) properly signifieth a
 kinde of fascination, or bewit-
 ching by the eie, and therefore
 the Apostle in the same verse,
 continuing his metaphor, op-
 poſeth therunto as an amulette,
 or prouerative, *the crucifying of*
Christ in their sights, & *Tertullian*
 in his book of the vailing of vir-
 gins, brings this as a reason to
 perswade thē to the vse of their
 vailles, least the heathen might
 therby take aduantage to be-
 witch them, in finding their fa-
 ces vncovered, and by that
 meanes subiect to maligne as-
 pects; and the chiefe secretarie,
 or pridiē counsaillour of nature
 as also his followers in their
 problems, or questions, of the
 secrets of nature, haue infer-
 ted among the rest, one of this
 kinde

De velamē
 dis Virgī
 nibus;

Arist. sect.
 20. prob.
 34.
 Alex. lib. 3
 probl. 54.

32. *The vanity of the eie.*

Probl. 7.

kinde of bewitching; not as
doubting of the truth of
the thing, but as searching
only into the manner of it, and
remedy against it; but the best
that I haue mette with, for
discovering this mystery, is *Plu-*
tarch in the 5. booke of table-
talke, where he witnesseth, that
whole families, & nations haue
been tainted with that disease;
and *Plinie* giues the reason of
placing *Satyres*, and *Asikes* to
be looked on, in the entries &
portales of great mens houses,
to haue beene the possessing by
that meanes, of the thoughts of
that malicious kinde of people,
by which their strength in hur-
ting might either bee diverted,
or abated. Some write that wo-
me that haue a double pupil in
their eie, doe most harme this
way; but vpon what certaine
grounds of experience, I canot
affirme;

The vanity of the eie 33

affirme; only in this, I find most
 of auncient heathen Philoso-
 phers to concur, & some of the
 latter christian Phisitions, that
 not only men and women, doe
 interchangeably hurt one an o-
 ther in this kinde. (as hath al-
 ready been shewed,) but both
 of the vnreasonable creatures,
 and they againe, both men, and
 women. For the first of which
 sort, it is in my iudgment worth
 the observing, which many na-
 tural historiographers, (& these
 of the chiefest ranke) report, &
Plutarch addes, that himselſe
 hath tryed, that a man beeing
 sicke of the yelow iandise, if hee
 stedfastly looke vpon the eie of
 the bird *Icterus*, or *Galgala*, him-
 selſe may perhaps recover, but
 the bird dies instantly, without
 faile; And on the other side it is
 as comonly receaved not onlie
 among the vulgar, but the lear-
 ned;

Ulmus de
occultis
remedijs
cap. 10.

Plin. li. 30.
cap. 11.

34 The vanity of the eie.

Picolom,
Zabarel
in lib. de
vitu.

ned, that the Basilike by his eie
killeth a man, which the a grea.
test naturalist of this age, take
as granted, when as hauing set
downe their state, that the act
of seeing ariseth from somewhat
receaued into the eie; they ob-
iect this experience against it,
and answere it rather by vvaie
of exposition, then denial, grā-
ting indeed that he hurts a man
by his eie, but rather by some
pestilēt vapor, which procedes
frō it, thē by any ray, or beame,
which helps it in seeing, which
resolution of theirs, as it salueth
their former assertion, so doth it
plainly make for our 'presēt dis-
course, of poisoning by the eie.
I here passe over the fresh blee-
ding of a dead corps, at the loo-
king on of the murtherer, as al-
so *Medusæ's* turning men into
stons, by her looks alone, which
though it be indeed but a Poe-
ticall

ricall fiction, yet their meaning doubtlesse, stretcheth farther then the ordinary reader at first blush cōceaueth; in shadowing vnder that fable, the suddaine astonishment of men; at the rayes of her rare beauty. But for the full clearing of this pointe, let vs but consider the commō experience of infecting one another, by bleare eies, and the spotting of a looking glasse, especially if it be new, & clear by 1. Arist. li de inlom. 2. c. 2. the looking on of a mēstruous woman, & this case (as I thinke) 2. Lemnius lib. 2. c. 13. in an indifferent iudgment, not possessed with preiudice (howbeit *Vairus* & *Vallesius* runne a contrary bias) will passe for current.

CAP. 7.

How the general rebellion of the body is occasioned by the eie.

Now

36. The vanity of the eie.

NOW for the general rebellion of the body, the words
 Mat. 6. 23. of our Saviour are plaine, *if thine eie be evil, all the body is dark;* & in the chapter going before, he instanteth in the eie, and the hand, as the two most offensive members of the body; the one as the counsaillour to the heart, & the other as the executioner; whence S. Iohn fitly comparing all worldly vanities to a three headed Cerberus, or 3. shapte Chimera, placeth the lust of the eies, betweene the lust of the worlde, and the pride of life; to which middle head (in my iudgmēt) may fitly be reduced, that excessive delight, which we naturally take, in beholding one beast cruelly to worry, and devour another. And which is worse, in seeing one man combating with an other; nay with wilde beasts, & that even to the pow.

The vanity of the eie. 37.

powring out of bloud, & some-
 times the life it selfe, which a-
 mong the ancient Romans was
 vsuall, as may appeare by that
 complaint of *Lactantius* in his *De vero*
time, *They are angry* (saith he) *cultu. lib. 6*
with the combaters, vnlasse one of *cap. 2.*
them be slaine, & as if they thirsted
after humane bloud; they are impa-
tient of all delay, they require fresh
men to enter the lists, that they may
instantly glut their eies with an o-
ther bloody spectacle. Tis an ex-
 cellent obseruation, that *S. Au-*
gustine hath of *Alpinus* his friend
 in frequenting this sports, that
 being by his advise, once with-
 drawne from them, and by cō-
 pany drawne thither againe; he
 told thē, that they might force
 his body thither, but his eies,
 they should not, which prote-
 station hee indeed made good;
 vntil at length, a grieuous wound
 being giue by one of the Com-
 baters,

Confess. li.
6. cap. 8.

38 *The vanity of the eie.*

baters, a great shout was suddenly raised, through the theater; at which *Alpius* not able any longer to forbear) opened his eyes and seeing the blood trickling downe, dranke in cruelty with the sight, receauing a greater wound in his soule, then the combat did in his heade, neither was he now the man that came thither, but one of the manie, vnto whom he came; and a true companion, or rather captaine, of those who drew him thither by force. Hither also may be referred, the lewd maskine, which the Papists vse in there Carniuals, or rather Bacchanals, at Shroutide; the women marching through the open streetes, in mans apparrel, and the men in womens; as also the Iesuites exhibiting of heauen and hell, God & the devill, the damned, & the elect, vpon their stages:

to which may be added, the be-
holding of vaine and wanton pi-
ctures, such as *Aretius*, ordinary
among the Italians, & west In-
dians. But for their dangerous
effect, I referre the reader to that
example, which S *Augustine* al-
leadgeth in his booke of the ci-
ty of God; Of a certaine young
man; who looking vpon a pain-
ted table, in which was describ-
ed *Iupiters* descēding in a gol-
den shower, into *Danaes* lappe,
takes holde of the next oppor-
tunity, of runninge into the
same kinde of censualitie, and
defends his fact, by the Exam-
ple of *Iupiter* the great Mo-
narch and gouernour of the
world. Lastly, here might chal-
lenge its due place, that lasciu-
ous grosse action, which is ever
represented, in the French Co-
modies and daunces; and some-
times in our common Merce-
na-

Lib. 2. c. 17
Ex Ter.

40 The vanity of the eie.

Hom 3. de
David. &
Saul. Ipar-
sim.

narie inrerludes here at home,
wherat the greatest part, would
surely otherwise rather blush,
then laugh; but that they holde
that place in a manner priuiled-
ged: Against this abuse in plaies,
and the christians frequenting
of the, being acted by the hea-
then, composed of heathenish
matters, and instituted in ho-
nour of there heathenish
Gods; the fathers are eloquent,
and copious, but especially the
golden mouthed Doctor, *Art
thou not afraid?* (saith hee) *dost
thou not tremble to behold with the
same eie, with which thou lookedst
on thy bed, where the soule adultery
was represented, the sacred table
where the tremblable mysteries of
the sacramēt are performed? whiles
thou accustomest thy selfe to see
such spectacles, insensibly, & by de-
grees, bidding adue to shame & mo-
destie, thou beginnest to entertaine
and*

The Vanity of the tie. 41

and practise the same. Those verie women, whom their own lewdnes, & unhappines, hath prostituted to the common vse, are notwithstandinge conered with the darke, and secret retiring places: and euen they who haue sold their blushing, yet in such actions blush to be seene. But this Monster enters the theater, dares mount the stage, and doth take a pride, to play his part, in the publicke view and face of the world; and not only to speak and doe waight, but to glorie and boast in it, and which is worse to professe himselfe a Master and teacher of Arts; so that in regard of this boldnes, the brassen forehead of the stewart, may iustly challenge the title of Modestie.

CAP: 8.

How the tie was the cheife occasion of originall sinne, & of examples in all those mischiefs which formerly are proued to arise from it.

Now

NOW for originall sin, which
 was the first personall in
 our first parents, and cleauesto
 all there posterity as natural, we
 Gen. 3. 6 7 finde the first outward occasion
 of it to haue been the fairenesse
 of the apple apprehended by the
 womens eie, & the punishment
 first inflicted on it to haue been
 the opening of the eies, vvhether
 of the minde or the body I
 dispute not: whence it may be
 in the *Hebrew* the same worde
 signifieth as well an eie as a fountaine;
 to shew that frō it as from
 a spring or fountaine did flowe
 both sinne it selfe, the cause of
 sin, and misery the punishment
 of both; and because by the eie
 came the greatest hurt, therefore
 God hath placed in it the
 greatest tokēs of sorrow. For hō
 it come teares, by which the expressing
 of sorrow is petuliat to
 man alone: in which regarde it
 were

were to bee wished that men would often peruse that excellent treatise of the gouernment of the eies writtē by *M^r. Greinham*, a worke vndertaken vpon like resō no doubt, as was that practicall discourse of the gouernment of the tongue, by the late reverend and everrenowned *M^r. Perkins*. The former of which we doubt not but is so much the more acceptable, and vsfull, as the subiect is more large and error dangerous; for the tongue discloseth what euill floweth vnto it, but the eie keepeth it close which is a thing more perilous. But to proceed from reasons & precepts to examples) the most popular arguments) there doth not want in holy write a cloude of witnesses to bring in evidence of the necessity & vse of the precepts before laid downe. Of couetous-

C

nesse

44 The vanity of the eie.

nesse in *Achan*, of fornication in *Sichem*, in *David* & *Putaphars* wife of adulterie, of gluttony in our first parents, of anger, envy, and revenge in *Saule*: in each of which particulars it pleased the holy Ghost (no doubt that hee that readeth might consider) to set downe in expresse tearmes the sense of seeing, as the first motiue which drew them into these particulars. 1. for *Achan* we haue it registred vnder his own confession, *I saw amonge the Spoile* (saith he) *a goodly Babylonish garment & 200 shicles of siluer & a wedge of gold of 200 shicles weight, & I coveted the and tooke them.* 2. for *Sichem* the text it selfe is clear. *Then Dinah the daughter of Lea. she which shee beare to Iacob, went out to see the daughters of the Cuntry whō when Sichem the son of Hamor Lord of the Cuntry saw, he took her & lay with her & defiled her.* 3. for

101. 7. 21.

Gen. 34. 1.

for David we find it in the fore-
front of his tēptatiō, & wbe it was
evening saith the Text, David a-
rose from his bedd, and walked vpon
theroofe of the Kings Pallace, and
from the roofo he saw a woman wa-
shing her selfe, and the woman was
very beautifull to looke vpon, then
David sent messengers, & took her
awaie and she came to him, and hee
lay with her. And for Putapbars
wife the Text saith that shee cast
her eie on Ioseph, & said ly with me.
Fourthly for Saule, the scripture
is very remärkeable, where its
said that after the slaughter of
the Philistians the women sang
by course, Saul hath slain his thou-
sand, and David his tenthousand;
wherfore Saul had an eie on David
from that daie forward. Lastly for
our first parents Moses, the pē-
man of God, or rather the spirit
of God inditing to Moses, rather
then that circumstance should

2. Sam. cxiij
3. v. 2.

Gen. 39. 7.

1. Sam. i. 18
9.

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Gen. 3. 6.

v. 8.

Gen. 6. 2.

be vnurged is content to thrust it into a parenthesis, *see the woman (saith the Text) seeing that the tree was good for meate, & that it was pleasant to the eie, and a tree to be desired to get knowledge, tooke of the fruit thereof, and did eate, and gaue it also to her husband, and hee did eate.* To these may bee added, as *Apocriphe* the example of the 2 Iudges in the story of *Sasanna* of whome it's saied *That they saw her walking daily in her husbands garde. and fro thence there lust was first inflamed towards her,* and to conclude this point for making vp the musike full to this vniuersall diluge of sinn, may bee added the cause that drew the generall flowd of waters vpon the old world, which in the letter of the Text is expressed to bee, that *the sonnes of God saw the daughters of men that they were faire, and they tooke them* *wises*

wifes of all that they liked, and sure it is to bee thought, that frō the eie first sprang the sinne of the Sodomites conceived against the Angels which Lot receiued because from thence their punishment first began, according to that rule of the Ciuilians, who advise not so much the fact it selfe as the first originall cause from whence it springes to bee looked into. Vpō which ground was founded that more wise the strict lawe of *Zalencus* in commanding the eies of an adulterour to be put out as being either the cheife guides or counsellours in that worke, and his owne son after ward offending in the same kinde, rather then his law should be broken, content he was good man to loose one of his owne eies by that meanes to redeeme one of his sonne. And vpon the same rea-

Gen. 9. 11

L. si quis
de seruitu-
te.

Valerius

Sen. in *æ-*
dipo act. 5.

son of Iustice did *Oedipus* in the Poet excecute vpon himselfe the same kind of punishment: and in the same member, though, in the appearance of men for a different offence, was *Henrie* the 2. king of France stricken by the finger of God, hauing that eie put out by the splinter of a staffe broken in Tilting, with which not longe before he had vowed to see *Anne of Burge* one of the presidets of the parliament of Paris, & some other of his associars of the reformed religiō to be burnt, (if they persisted in that opinion) as *Serres* and *Thuanus*, both French and excellent historiographers of this age haue left recorded. But to returne to the matter, once of this we are sure, that the pleasing of *Herods* eie by *Herodias* daughters dauncing was that which cost *Iohn Baptists* head, the

Mat. 14. 6.

the minde of man ever concea-
uing great & little spots by the
mediation of the eie, as *Labans*
sheepe did there younge at the
sight of the pilled rods which
Jacob laide in the watering
trough.

Gen. 30.
37.

CAP. 9.

*Of the false report, which the eie
makes to the inner faculties, in
the apprehēsiō of naturall things.*

NEither doe our eies only
serue as panders, and bro-
kers, or rather traiterous por-
ters, for the inletting of these e-
nimies vpon the soule, but also
as false reporters in naturall, &
artificiall things, and secret in-
telligencers in morall matters
for discovering her weaknesse
to the worlde: the former of
which we dai'y try in discern-

ing magnitudes, distances, proportions, Colours, in which reason by conclusions drawne out of her principles oftē checks & controules this sense for false reporting; for instance we need go no farther thē those colours which appeare in the rainbowe, or on a doves necke by the reflection of the sunne beames, those night-chasms & gapings in the firmament. The seeming of Comets to bee in the same distance from vs, that starrs and one starre from another; the sparkling in the darke of precious stones, of the eies, of certain beastes, of glo-wormes, of rotten wood, of fishbones, and the like. *S. Basil* in his *hexameron* demaundes the question, who it is that in his own experience hath not often tried, that through in the waier a little peice of siluer, seemes to be double in quantity?

tity?and straight things crooked; that from the topps of high mountaines, heardes of cattell seeme to be but ants, and from a watch tower a farre off, shippes vnder saile, but as flying doves; large square towers like little round pigeon houses, and the sea and heavens to embrace & kisse each other. These things all men knowe, and the greatest part acknowledge, to be errors of the eie, Though the learned only, search into and finde out the causes of it; the discouerie of which because it falls not naturally within the compasse of this discourse, I will not enter vpon the vnfolding of it; it being withall a theame (as I conceaue it) of difficulty, and tediousnesse alike; but will only ad a conclusion most vndoubted out of the rules of art, though hardly beleecued of the vulgar;

Virellio in
opricis A-
rist. in lib.
de sensu &
sensibili &
in meteo-
ris,

52. The vanity of the eie.

Clavius.

Lib. 4. c. 7.

that the sunne (which the sharpest eie cannot possibly iudge to be aboue 2. or. 3. foote broad) is founde by iust calculation, to exceed in bignesle the whole globe of the earth and water a. boue 166. times. Hence is it that *Charron* in his treatise of wisdome (a booke second to none in this age for moral discourses) & the *French Academy*, insitt- ing herein in the steppes of the Stoicks and Academikes; hold this sense rather to hinder, then further true, and sound knowledge: though I confesse *Eusebius* in his preparatiō to the gos- pell, and *Tertullian* in his booke of the soule labour the contra- ry, but rather out of a zeale (as I conceaue it) of freeing the workes of God from imperfec- tion then out of any deep phi- losophicall discussing of this point: nether (to speake a truth)

doe

doe I see how in graunting an
imperfection in the worke wee
should or cā from thence drawe
an argument of want of good-
nesse; or wisdom in the worke
man; especially if the worke bee
of such nature, as that it haue in
it selfe freewill, to retaine, or de-
face that perfection, in which it
was created.

C. A P. 10.

*A generall discourse of the delusion
of the eie by artificiall meanes as
also by the passions of the minde.*

I might here take occasion to
enlarge of the delusion of the
sight by the subtiltie of the di-
vel, by the charmes of sorcerers
by the spells and exorcismes of
coniurers, by the legerdemaine
of iuglers, by the knauery of
Priests and Friers, by the nim-
blenesse of tumblers, and rope-
wal:

See Scot-
lib. 13.

54 *The vanity of the ere*

walkers, by the sleights of false and cunning marchants, by the smooth deportment and behaviour of Hypocrits, by the stratagemes of generals, by the giddinesse of the braine, by the distemper of phrensies, and lastly by the violent passions of feare and melancholy; besides a thousand prety conclusions drawne out of the bowels of naturall Philosophy, and the mathematicks; by the burning of certaine mixt powders, oiles, & liquors: By the casting of false lights, by the reflexion of glasses, and the like; of which kinde I will onlie set downe one cōclusiō, which my selfe haue seene often practised, to the great astonishment of such, as beholding it, vnderstoode not the reason of it. The practise is thus; take a study, or closter, where (by cloasing the wooden leaues) you may
shut

shut out all the light; then bore an hole, through the midst of one of the leaues to the bignes of a pease, and cover it with a peece of speactacle glasse, and when the sunne shines on the ground before the window, hold on the inside right before the hole (to the distance of 2. foote or thereabout) a sheete of white paper or a large peece of faire linnen; and you shall perfectlie discern by the shaddowes; the shapes, and motions of men, & dogs, and horses, and birds, with the iust proportion of trees, and chimnies, and towers, which fall within the compasse of the sun neere the window.

To this artificiall Conclusiō, of deluding the sight may bee added a pleasant merry iest out Lib. 2.
of *Cashios* Courtier, of a gentleman who having lost al his money at dice, & getting to bed in
a great

a great chafe, instead of praying
fell a cursing, and so a sleeper,
which his fellowes perceiving,
thought to put a tricke vpon
him by putting out there lights
& making a noise as if they had
continued there play, whereat
he suddenly awaking out of his
new sleep, falls to his old railing,
that having gotten his mony
they were set vpon it purposely
to vex him, having no light to
see what they did; they tolde
him he was either mad or blind;
to thinke that they would play
without light or not to see it sta-
ding full in his eie; to which hee
replies that if they spake in ear-
nest he had indeed lost his sight
supposing it to bee a plague of
God sent vpon him for wishing
it so often on others; they to ri-
pen the rest confirmed him in
his opinion till at length they
brought him to vow to our La-
dy.

dy I know not how many fasts
& pilgrimages for the recovery
of his sight; which beeing per-
fourmed falling hartily to his
praiers he falls a sleepe; now was
the time to worke the feat; his
Companions cause lights to be
conveyed into the chamber &
renuuing the former noise, a-
wake him the second time, who
now perceving the lights which
he saw not before gaue God &
our Lady solemne thanks for
the recovery of his sight, but
performed his vows at leasure.

Le dan-
ger passé
Le Saint
est trompé

CAP. II.

*Of the delusion of the sight, by the
immediate working of the diuel.*

NOW for the other particu-
lars aboue named, I vwill
not dwell vpon any of them, but
will only point at some choice

ex.

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examples in the chiefest. First then for the diuels subtilty in deceiving the sight, tis a matter agreed on on all hands that he hath the power, (*Verumini* or *Protem* like) to turne himselfe into any shape or (*Chameleon* like) into any colour: nay which is more, whereas the Chameleon cannot chaunge himselfe into white; yet can the Divell transforme himselfe into an Angell of light; and not only himselfe, but other things in such sort, that sometimes he makes them seeme to be present when they are not, and sometimes not to seeme when they are, and at other times againe, to appeare in another shape and fashion than they are indeed, & in their own nature. In al which kind I finde among the Dutch writers plentiful & rare examples, but chiefly in *Lavater* & *Wittkind*, who haue

De'pe.
Eris Von
Zauberey.

hath writtē the best in this kind
of any I haue met with; but in
Dutch and vnder the name of
Augustin Larcheimer. For the
practise then, of making things
appeare to be present which in-
deed are not; the former of the
brings this story. *Henry* the se-
cond Emperour of that name,
vehemently suspecting *Chune-*
gund his empresse, for vsing false
play with a Courtier too famili-
ar with her, his ielousie was (as
he thought) iustly increased, for
that the Courtier was often
seene to come forth of her chā-
ber, early in the morning, and
alone; but the good Empresse,
beeing put to her purgation by
the *Ordalsā* law for the clearing
of this vniust surmise, walked o-
ver fire hot culcers, with naked
feet vnhurt, vvhich discovered
to the world, as well her innocē-
cy, as the diuels policy, in coun-

Lau. part.
1. de de
spectris ex
Alb. Cran-
tizio lib. 4.
cap. 5.

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terfaising such a shape & vsing
it in such sort, as might most in-
cense the Emperour, and draw
the Empresse, with others, into
vnderferued suspicion. The same
authour, in the same booke, re-
lateth that himselfe had hearde
of a wise, and graue man, one of
the chiefe governours of the
Tigurin Canton; that himselfe, &
his servant, travailing in a som-
mers morning, through the me-
dowes, hee saw (as him seemd)
one of his neighbours commit-
ting bestiality with a Mare, but
knowing the good honest re-
port of the man, and thereby
misdoubting his owne eies, hee
gets him presently to his house;
where he finds him good man,
in his bed, fast a sleepe. Where-
in we may see, as in the one, the
diuels businesse, in abusing the
weaknes of this sense, so in the
other Gods providence in clea-

ring

ring the innocent. I vrge these examples to this end, that if these men had trusted there owne sight, and not made farther search they had surely incurred what the diuell by those sleights hunteth after, the offending of God, and the endangering there own souls in the shedding of innocent blood. If I might without tediousnesse, I would adde one history more, of the diuels cūning in making things appeare which indeede are not, which tooke effect according to his designe. (I confesse I vrge it not so much for the fittnesse, as the strangenes of the story.) It fell out in the year 1282, in a towne named *Hammel*, vnder the duke of *Brunswikes* dominion, an od mate coming thither vnder the habit of a Rat-chatcher, & having done good service to the towne, for
which

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which hee was but poorely rewarded; one day hee walkes through the streete, playing on his tabour and pipe, by which meanes, a number of the children of the towne, flocking after him, followed him so far, till at length coming without the gates, he led them al into a little hillocke, where they al vanished together, & were never seen after to the nūber of 130. The relation I knowe cannot but seeme very strange, & therefore will hardly passe for credible, but *Wierus* a Germane borne & chiefe Phylitiō to the Duke of

Clenes and (as his works shew) a professed enemy to monkish fables, constantly affirms, out of his own experience, that the act is at this day to be seene registred in the recordes of the towne, and painted forth in the glasse window of the cathedral church,

Li. i. c. 16.
de præ-
stigi. dæ-
monum.

church, and besides that the
streete through which they pas-
sed, beares his name of the acci-
dent, and their ancient publike
instruments of law, as bands, &
leases beare date, as well fro the
yeare of the departure of there
children, as from the incarnati-
on of *Christ*; which inducemēts
mee thinkes, are able to make a
man swallow a greater difficul-
tie.

Nowe for the diuels second
practise, in deceiving the sight,
by making things not appeare
which indeede are present, I
finde a memorable example,
which hapned not long since,
at *Francfort* vpon *Odera* an vni-
versity belonging to the Mar-
quesse of *Brandeburg*, where a
certain maide possessed as they
thought, woulde often thrust
her empty hand into the open
aire, and drawe it backe full of

mo:

Whitkin-
dus, cap. 6.

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mony, which shee tooke to the
standers by, who notwithstanding
saw nothing in the aire, be-
fore it came to her hand, but af-
terward handled it, weighed it,
tried it at the touchstone, and
founde it currant good coyne,
some part wherof as they write
is yet at this daie to be seene in
the common treasure of the
towne, though I am not igno-
rant that the diuell hath giue to
some, good gold in shew, but in
deed, as themselves haue after-
ward found it, leaues or shels or
such like trifles. Here might
iustly challenge its place the re-
lation of Gyges his going invi-
sible, by the vertue of turning
his ring, which if it were true, I
certainely belecue it to haue
been, the working of the diuell,
not of the ring, who notwith-
standing at times failes his fol-
lowers even in this kinde as he
did

did that gracelesse impe that in
Antwerpe discharged his pistoll
in the prince of *Orange* his face,
with a full confidence of esca-
ping, being assured by one *Pe-*
ter Timmerman a Iacobin Frier
that by vertue of certaine cha-
racters, and reliques, afterwarde
found in his pocket, he should
remain invisible, but the poore
youth had never the power to
stir out of the roome, being in-
stantly thrust through, & stab-
bed to death by the Princes
guards.

Io. Iarag-
nius.
lean petie
lib. 5. del
histoire de
pais bas.

C A P. 12.

*Of the delusion of the sight, by the
 enchantments of forcerers.*

FOR the enchantments of sor-
cerers, and souldiers, that
of *Pharaohs magicians* is notable,
which good diuines holde to
haue

Gen 7.

Mar. 4. 6.

haue beene \a meere imposture of the sight, either by casting some smoake, or mist before the beholders eies, which might cause the rod to appeare like a Serpent, or by a nimble withdrawing of the rod & conuerance in of a serpent, as we read of the substituting of an hart, to bee sacrificed in *Iphigenias* roome; the devill himselfe being no more able to produce a forme of a diuerse kinde out of a matter not disposed to receaue it, then to create of nothinge somewhat, or to turne that which hath some being, in to nothinge; the truth of which position appeares in our sauiors first temptation, and the devill owne confession if thou bee the sonne of God (saith he) command these stones to be made bread; as if in other tearmes, hee had said if thou canst make such a change,

change, I will acknowledge thee to haue an vnlimited and al sufficient power equall to the creation or annihilation of the world. Wherefore it is not to bee thought that any magitian or enchantresse by ointments, or magike spels can really & truly transforme at their pleasure on shape into an other (as some haue fondly imagined) especially that of a man into a catt, or dogge, or woulfe, since God hath reserued it, as a speciall peculiar to himselfe alone, as both the councell of *Ancyra* vnder paine of excommunicatiō, who soever shall affirme the cōtrary, And S, *Augustine* aswell in his bookes of the city of God, as of the spirit and soule, hath defined it (howsoever *Cardā* & *Da-*
nau in his dialogue of witches cite him to the i cōtrary) so that our conclusion must bee that e-

D ven

Lib. 18.
Cap. 18.

Lib. 15.
Cap. 80.
de variis
Cap. 12

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ven this is nothinge else but a delusion of the sight either by fitting the skinns of such beasts to the bodies of men and women, who by a deepe stronger imagination, or naturall disease, suppose themselues to bee such indeed, as they seeme to bee; or by applying to them aiery bodies; which sometimes to bee so is manifest in that beeing torne with the teeth of dogs, or strikē with staues, there former shape soone vanisheth, but the print of the blowe remaineth. To which purpose *Whitkind* I remember maketh report of an old woman in the Dukes of *Meckel-burges* country, who appearing in the shape of a great Mastiue dogge the hounds espying her, ran with ful mouth vpon her, & the coutry hinds with pronges, and pike staues, fel about her, til at length she being sore wounded,

Cap. 12.

ded, the shape of the Mastiue
 vanished, and uothing was left
 to the stake, but a poore^r silly
 old woman, begging mercy &
 pardō: this news being brought
 to the Vniuersity of *Francford*,
 where our Author then liued,
Iodochus Willichin their professor
 of Physicke, frō thence took oc-
 casio to discourse of this point
 now in hande and in the ende
 approued that conclusio which
 we haue aboue proued. The pa-
 trones of the contrary opinion
 as *Bodin*, & *Sprenger* in his book
 of the hammer of witches, vrge
 the reall transfiguratiō of *Vlysses*
 followers into beasts, *Diomedes*
 souldiers into birds, & that vn-
 sauiory ridiculous tale, of an egg
 which a witch in the kingdome
 of *Cyprus*, neere the city *Salamis*
 sould to an Englishman, and by
 the same transformed him into
 an asse, and made him her mar-

In demost
 nologies

ket mule three yeares, and that
at last shee remetamorphized
him into the shape of a māa-
gaine. Besides these they bring
the transformation of diuerſe
paſſengers in ; Italy in the time
of *S Auguſtine*, being there, in-
to carriage horſes , by certaine
alewiues, but cheifly they ſtand
vpon *Nabucadneſars* change in-
to a beaſt, and *Lots* wife into a
pillar of ſalt: to which, I anſwere
that theſe changes are, either
to be vnderſtood to haue hap-
pened rather in the affections
of the minde, then in the figure
of the body , or if ſo, rather by
the immediate finger of God,
thē by the working of the devil
and for thoſe reall true effects,
which ſeeme to bee the inſepe-
rable companions of a reall
change, as ſwift running, deuou-
ring of children, vndergoing of
greate burdens, and the like; I
hold

The vanity of the eie. 71

hold some of them to haue bin performed by the devil himself in a seeming phantaſlike body; others in the bodies of beaſtes, poſſeſſed by himſelfe; & laſtly not a few, by beaſts themſelues ſuddenly conueied into the place of ſuch; as witches ſuppoſe they haue transformed all by the deluſion of the eie, and none of them by any reall or true change; it beeing no more poſſible, for the reaſonable ſoule of a man to dwell in the bodie of a beaſt, then for the vnreaſonable ſoule of a beaſt to dwell in a mans body, which if wee ſhould grant, I ſee no reaſon but vpon the ſame ground, as well a gap might be opened, and way be giuen to *Pythagoras* dreame of the interchangable reſourſe of ſoules, from beaſts to men, & from men to beaſts againe.

72 *The vanity of the eie.*

CAP: 13.

*Of the delusion of the eie, by the ex-
orcismes of Coniurers.*

FOR the exorcismes of coniu-
rers, and necromancers, in
rayling the dead, that one ex-
Sam 1. 28. ample of the witch of *Endor* is
sufficient, to proue them all
meere delusions of the sight, it
beeing not to bee thought, (be-
sides the generall reason, that
the soules of the righteous, are
in the hands of God) that the
true *Samuel* would bee drawne
to answer him, whom God had
denied to answer *by dreames,*
by Visions, or *by Prophets;* or that
Samuel would haue suffered
Saul, to haue done him worship,
by inclining his face to the
ground, and bowing himselfe;
or lastly vnderstanding that
Saul was reiectcd of God, would
not-

notwithstanding haue assured him of being with him the next morrow, except wee should affirme, the good, & the bad, the castwaies, & the chosen to goe both to one place. Though the Papists indeed, to maintaine their *Limbus*, and there purgatory fire (which except, they still keepe in, that of the Popes kitchen wil sone go out) would needs haue it to bee a true reall apparitiō, grouding themselves vpon these words, *and Saul knew that it was Samuell*, which in my vnderstanding, inforce not so much a certaine knowledge, as a ful perswasion which grew no doubt, out of the cunning & artificiall counterfait, which hee saw represented before his eies: the Diuels art beeing strange in that kinde, as may appeare by the apparition of, *Mary Dutchesse of Burgundy* to her husband

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band *Maximilian* afterwarde
 Whit. c. 8. Emperour, raised by *Tribsteml.*
 as Abbot of *Spainheim* at the
 Emperours own request out of
 a vaine curiosity of seeing her
 once againe. The Ghost (as the
 story sets it downe) did in all
 partes so liuing represent the
 dead Empresse that not so
 much as a little blacke warte,
 which shee had in the hinder-
 part of her necke, was wanting;
 as both the Emperour himselfe
 & the standers by did well ob-
 serue. *Cornelius Agrippa*, & *Iohn*
Faustus were renowned in this
 kinde, for vnder this head may
 firly be ranged the shewing of
 the visage of such in a looking-
 glasse, as had stolne any thing,
 or committed any villany, and
 lay vnknowne; the presenting
 of Bankets onlie for shewe to
 please the eie, by deceauing it;
 nor for substance to delight the
 tast

taft, or cōtent the ftomach. But
of all I haue hearde, or read of
this nature, the rareft was that
of *Albertus Magnus*, who li-
ving at *Colen*, and the Emperour
William Earle of Holland paffing
that way, from his coronation
at *Aix*, and hearing of this mer-
ry Monke, defirous to fee fome
of his tricks, ſent for him, and af-
ter kinde entertainement, ac-
quainted him with his purpoſes
the Monke not ſcrupulous of
ſhewing his art, thus drawne in,
began to ſet the ſpirit of of his
wits, or rather the wit of his ſpi-
rits a worke; and not longe after
cauſed the chamber, where was
the Emperour, with his courti-
ers about him, ſuddenly to bee
flored over with greene graſſe,
hearbes, plants, flowers, roots, &
trees among; vpon which were
delicate fruits, and birdes; ſome
ſinging, others chirping, to the

Whitkinde
cap. 8.

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great admiration, and astonishment of the beholders; It being in the dead of winter, a perfect representation of the spring.

CAP. 14.

Of the Delusion of the eie by the imposture of Priests and Friers.

FOr the knauery of Priests, & Friers without doubt the greatest part of those Ghosts, faires, pixes, hobgoblins, that haue beene seene to walke in former ages haue bin set a foot by these people; partly to get mony to their coffers, in causing them euer to begge somewhat for the Church; and partly reputation to their order in shewing the vertue of their exorcismes vpon them: The like maie be saied of the sweating, and weeping of their images, of the rowlinge of

of their eies, & nodding of the heads. It is worth the remem-
 bring which *Erasmus* recounts
 to this purpose, of a Preist; who
 a little before *Easter* in the
 night, conveied into his church
 yeard liue crabbs, fastning litle
 wax candels burning to their
 sides, they creeping in this sorte
 about the graues, made a feare-
 full shew in the night, and none
 durst come neere to discouer it.
 The report being cast abroad,
 was entertained with a feareful
 kinde of reverence of the most,
 and the wisest were content to
 be hudwinckt for cōpany. The
 next sūdaie comes the Preist,
 to play his part, and out of the
 pulpit tells them very seriously
 that these walking spirits were
 the soules of their dead freinds,
 who beeing sore tormented in
 purgatory begged to be loosed
 from those paines, by masses &
almes

Lib. 22?
 Epist. pen-
 ult.

almes; this perswasion went currant, vtill at length by the negligence, or forgetfulnesse of the Priest, two or three of the crabbes were founde in the day time amonge the rubbish, with the candels sticking to their sides, by which meanes the knauery vvas detected and the Priest punished. To these may bee added those comicall impostures for the casting out of devils practised by Priests, and leuits, in which the principal part is prooued to bee nothing else but the delusion of the beholders sight; and *Geffrey Chaucer*, who had his two eies, wit, and learning in his head, spying that all these brainelesse imaginations were the forgeries, and legerdemaine of crafty and lecherous friars either to make their vencie, or to enrich their treasures, plaies vpon them thus

For

The Vanity of the eie. 79

For there as wont to walke was an Elfe
There walketh now the limitor himselfe
In every bush & under every tree.
There is no other incubus but hee.

CAP. 156

Of the delusion of the sight by the
distemper of the braine.

FOR the distemper of the
braine the case is cleare in
Aiax, who ran vpon an heard of
swine, with his drawne sword in
his hand, supposing it to haue
beene the army of the *Gracians*,
& hung vp the 2 greatest hogs,
taking them for *Agamemnon*, &
Vlysses, the former as his compe-
titour, and the latter as a partial
Iudge; the like we read of *Pen-
them* who in his madde moode,
thought he saw two sunnes, &
two citties of *Thebes*; of *Orestes*,
who saw his mother in his sister
and

80 *The vanity of the eie.*

and *Agave* wilde beasts in her childrē. These mistakes were in raging persons; but others there as much mistaken, howbeit in a merrier vaine, as hee of whom *Aristotle* speakes in his book of *wonders*, who liuing in the City of *Abydos* in *Asia*, would spend whole daies by himselfe alone in the empty theater; commending the Actors, and clapping his hands as if he had seen some stately tragedy.

CAP. 16.

Of the delusion of the eie by the smooth carriage of Hypocrites.

FOR the smooth & cunning deportment of hypocrites, & dissemblers, I need not goe farther then common experience, to shewe that there speciall skill consists in casting a mist before the

the eie of the world: which the
Cynicke, no doubt, wel vnder-
stoode when he cryed out that
the graue beard, and the long
cloake he sawe, but the philoso-
pher he saw not. Whence it is
that these kind of men, are ever
painted forth vnto vs by the
resemblance of things, which
most deceiue our sight, as of
wolues masked vnder sheepe
skinner, of tombes, or monu-
ments, which on the outside are
whited over, and sometimes set
out with curious works, in met-
tals and carved stones, of di-
verse colours, but within are ful
of rottennesse, and dead mens
bones: of Apothecaries boxes
which without are fairely pain-
ted, but within are ful of poisons:
of tragedy bookes which with-
out haue covers of veluet, with
stringes of silke, and claspes of
silver, but within are full of per-
juries,

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Solinus,

injuries, and murders, and incests: of those apples, vvhich are reported to growe in the land, where *Sodome* stood, which appeare exceeding faire, & beautifull to the eie, but being once touched with the finger they moulder into ashes: of the hill *Etna* which without is ever cold & white with a mantle of snow but within burnes with continual flames: of the *Egyptian* temples, which without shine with gold, and ier, and marble, but haue within some secret yle, a Crocodile or serpent for the God, vnto which they are dedicated: of those pictures which on the one side represent a faire gentlewoman, & on the other, an horned Satyre: Lastly of *Cebes* tables in which pleasure, and good fortune are seated in the forefront; but grieve and punishment, and revenge, & dispaire, lie

The vanity of the eie. 83

lie hidden in a darke obscure corner behinde. So that except a man had the eies of those Spaniards (which *Delrio* in his magickall disquisitions reports himselfe to haue seene at *Madrid*) who could see into the bowels of the solid yearth, and there discern minerals, and quarries, and springs, It is impossible but that in our ordinary conversing with men, we should often with *Esops* dogge catch at shadows, and let goe substances.

Lib. x.
Cap. 3.
Qu. 4.

CAP. 17.

Of the delusion of the eie by stratagems of warre.

LASTly for stratagems of war I will instance only in two, the one of our owne chronicles devised by *Stygan*, Archbishop of Canterbury, and put vpo *Willelme*

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liam the *Conquerer* at his entrāce into Kent; by commanding his souldiers ready armed to range themselves into there Squadrōs with young trees, or big boughs in their hands, and so to attend the coming of their enemy; the conquerour, (according to the Archbishops proiect) supposing hee had seene a wood before him, and still marching towards it, found himselfe to bee wrapped in the midst of his enemies, before hee could discerie where they lay incamped. The other is out of the Romane history, inventēd by *Hanniball*, & put vpon *Fabius*, by tying wads of straw to Oxe-hornes, which being fired, and the Oxen let loose toward the enemies cāpe, in the dead of the night, some of the affrighted with the sight, as it drew nearer and nearer toward them, withdrew theselues from

Liue.

The vanity of the eie 85

from there tents, & by little and little drew the rest after, till at length *Hanniball* found a cleare coast to escape with his armie, being before hardly beset, and in great straights. To these maie bee added two other famous oversights in warre, of the same nature with the former, but differing in this, in that they were rather incurred, then imposed; The former by *Charles Duke of Burgundy*, who lying at the siege of *Paris*; and having certaine intelligēce of the kings drawing toward him, for the raising of it, sent out his scouts to discover the coast, but the day being somewhat farre spent, & cloudy withal, they took a field not farre of, overgrowne with high thistles, to be the kings pikemē (as *Gaal* in the booke of *Judges* took the shadows of the toppes of the mountaines to be men) vvhich

Comines.
9.26.
er-

2.Kings, 3
31.

errorr caused afterward in the
Dukes armie much trouble and
some losse. The latter is of the
Moabites who mistooke the
morning shining of the sunne
vpon the vvaters for the colour-
ring of bloude: the wordes of
the text be these, *and when the
Moabites heard that the kings were
come vp to fight against them, they
gathered all that were able to beare
harnesse, and vwarde, and stood in
their border, and they rose earlie in
the morning, when the sunne arose
vpon the waters, and the Moabites
saw the vvater over against them,
as red as bloud, and they saide the
kings are surely slaine and one hath
smittē another: now therefore Moab
is the spoile; and when they came vp
to the host of Israel, the Israelites a-
rose & smote the Moabites so that
they fled before them, but they in-
vaded them and smote Moab, not
much vnlike this serious narra-
tion*

The vanity of the eie 87.

tion is that iest which d' *Accords*
puts on the Duke of *Vandosme*,
the comon tabour of the french
wits; who (after their fashio) ha-
ving caused his wine (in the
heate of summer) for the better
qualifying and refreshing of it,
to be let downe in a bucket, in-
to the bottome of his vvell, and
not long after going foorth to
see the manner of it hauing ne-
ver before seene his face in the
water and then suddenly espy-
ing it, but not vnderstāding frō
whence it should proceed, runs
in in all halt, and cries for helpe
for the beating downe of the
Antipodes, who were drinking
his wine in the bottome of the
well.

C A P. 18.

*Of the delusion of the eie by pal-
sing.*

These

THese latter examples may
 not vnfitly bee reduced to
 the delusion of the sight
 wrought by the ignorance of
 natural causes, but among a lar-
 tificiall deceiving of the eie,
 (whereof I intēded in this place
 chiefly to speake) that of pain-
 ting, and limming is the most
 noble; by which not only vn-
 reasonable creatures, as birds
 by flying at painted graps haue
 beene deceiued; but men also,
 nay (which is more) a painter
 himselfe; bidding his Corriual
 (if he feared not shame) by his
 worke, to draw his curtaine, and
 present his table to the publike
 censure; whereas the curtaine
 was indeed but counterfeite; and
 by that meanes was the price
 adiudged the latter, for that the
 one had deceived birds onlie,
 the other men. For so it is that
this sense which I finde not in
 any

any of the rest, is so bewitched
that its then most delighted,
when tis most deceived, by sha-
dowings, and land skips, and in
mistaking couterfaits for truths.

C. A P. 19.

*That the eies serve not only as trea-
suerous porters, and false repor-
ters in naturall and artificiall
things, but also as secret intelli-
gencers, for discovering the pas-
sions of the minde and diseases of
the body.*

NELther doe our eies onlie
serue as false reporters to
the minde, in natural and artifi-
ciall things, but as secret intel-
ligencers, in morall matters, for
discovering her weakenesse to
the world. Thus by a fierce spar-
kinge eie, we discover anger; by
an open staring eie, vnstaidnesse
by

90 *The Vanity of the eie.*

by a rowling vnsetled eie wantonnesse; by a hollow wan eie, envie, and ielousie; by a haughty skornfull eie pride; by a narrow deiected eie, basenesse; by a dull fixed eie, heauines of spirit; many times to the shame, & sometimes to the disadvantage of him that is discovered; his enemies by this means gaining advantage to worke vpon that passion, by which they see him possessed, or to which they iudge him most inclined: to this agrees that of Salomon, *wisdom is in the face of him, that hath understanding; but the eyes of a foole are in the corners of the world,* and of Esay, *the daughters of Sion are haughty & walke with stretched out necks and with wandring eyes,* wherefore the sonne of Sirachs counsell is good, *go not thou gazing about in the streets of the city, neither wander thou in the secret places thereof,*
for

Prou. 17.

24.

3. 16.

Eccles 9. 7

for a wise man will easily discerne
those & he that hath understanding
will know thy thoughts. Nether are
passions of the minde alone, but
withal the diseases of the body,
and in them their increasing &
decreasing, by the eie more then
by any other part, laid open to
the view of the world; whence
it is that Hippocrates out of his
owne observations rightly coun-
sailes practitioners in phisike in
visiting their Patients to view
the face well, and in it especial-
ly the eie, because by nothinge
sooner is the habilitie or weakene-
nes of the inner facultie discern-
ed; & hence it is that Orpheus
tearmes the eies the looking glasse
of nature, Aphrodiseus the case-
ments of the soule, and Blemor the
Arabian went so farre as to af-
firme that the soul had her prin-
cipal dwelling & mansiõ house
in the eies. Here the let *Momus*

Ebe

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be summoned to natures court,
& pay her honorable amendes,
for having iniuriously accused
her, that in the fabrike of mans
body there wated christal win-
dowes in the brest, to discover
the thoughts, & divers passions
of the hart to the world.

CAP: 20.

*Of the infinite diseases and casual-
ties which the eie is subiect unto*

Now besides this secret in-
telligence, which the eie
gines the world of the souls wea-
knes; & the bodies imperfectōs;
I find them selues subiect to far
more diseases from within, and
casualties from without, then a-
ny other member. *Charrō* in his
book of *wisdome* counts the dis-
eases only to bee fixscore, but
Rhodigin, who runnes over the
par-

Lib. 1. c. 11

Lib. 7. c. 20

particulares, brings in a catalogue of a greater number, and *Laurentius* in his treatise of the eie, purposing to speake of this matter begins in this manner. *I will not undertake* (saith he) *in this place to set downe any exact description of the diseases of the eie, it being an enterprize too tedious, which would require at least an hundred several chapters, the particulars are so infinite.* And sure if we consider aright the diuerse peeces, and parcells of the eie, as the three humors, the 7 tunicles, the muscles, the vaines, the arteries, the nerues, the spirits, & withall vnderstand that each of these hath his severall diseases proper to it, besides those which are many times imparted from the distemper of the braine (with which the eie holdes a maruelous correspondence) and those which are incident to the whole bal of

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the eie as excesse, or defect in quantitie, improper scituation, or figuration or the like, cannot but conceaue as much as is before affirmed, especially if to these internal diseases we ioine those externall accidentrs, offēsiue to it, winde, dust, smoake, gnatts, straines, strips, brufes, sometime to the diminution, and sometime to the deprauation, and not seldome to the totall losse and perishing of the sight. But aboue al it is most cōsiderable that light the very object in which it most delighteth, and comforteth it selfe, it notwithstanding most hurtfull and dangerous to it by disappearing and dissoluing (as it were) the optike spirites; as may appeare by *S Pauls* stricken blinde, with a light from heauen which suddenly shoone round about him and by *Zenophons* souldiers who

who trauellling many daies;
 through the snow; the greatest
 part of them lost their sight; To
 this ende, 'tis worth the remem-
 bring, which *Galen* mentioneth
 in his tract of the sight, that *Di-* Lib. 10. de
omissis the tirant of *Sicilie* beeing vltu partiu,
 disposed to punish any with Cap. 3.
 blindnesse, woulde first cast the
 into a deepe dungeon in which
 was no creuise, or chincke for
 admission of the sunne beames,
 where hauing kept them by the
 space of certaine daies, they
 were in a cleare shunshine wea-
 ther, immediatly from thence
 brought into a higher chamber
 full of lightes, and all parieted
 over with a bright kind of plai-
 ster; by which meanes surfiting
 (as it were) and glutting their
 eies vpon this new fresh lustre,
 within a while (according so the
 tirants designe) they became
 starke blinde. The truth of this

assertion is also proued by the experience of seeing the starres at noone daie, from the bottom of a deep well, or when the sun is ecclipsed: (as *Thucydides* witnesseth it happened in his time) the sight being otherwise so dazeled with the cleannes of the sunn beames, that it cannot possibly apprehēd or discern those lesser lights in presence of the greater. But besides these assaults of the sight from without, and diseases arising from the naturall disposition from within; diuerse kindes of meates, and sauces there are, in our ordinary diet, which serue as much to diminish or deprauē the sight, as to nourish or augment the body. Of these *D. Baile* in his treatise of *the preservation of the eyesight*, hath mustred vpp a faire troupe; which mixed with some other accidents, the schoole of

Salerne hath notwithstandinge
summarily, and pithilie com-
prehended in a few verses, and
because they are happily ren-
dred by *S. Iohn Harrington* I wil
set them down in our own mo-
ther tongue.

*Wine, women, bashes, by art or nature
wrought,*

*Onions, garlike, mustard seed, fire and
light,*

*Smoke, bruses, dust pepper so powder
prounts,*

*Beanes, lensiles, straine, winds, teares,
and Phæbus bright.*

*And all sharpe things our eie sights doe
molest,*

*Yet watching hurts them more then al
the rest.*

Among which one hath vnhap-
pily marked two things, as of-
fensiuē to the sight, which not-
withstanding are most necessa-
ry in the life of man, *hic & hec
quis*, the one to the preservatiō
of mankinde, and the other of

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particulars . The former of which notwithstanding is found to bee lesse offensive to the eie-sight in other countries, especially in the higher *Germany* then tis here with vs ; there being ever in their hypocauts a convenient warmth : Howbeit the fire be never seene ; so that, the scorching heat (which is it that dries the christall in humour, & by that meanes hurts the eie) is not felt in those parts . Others there are, who note two other things, as vsful in another kind & yet as offensive to the eie & to that purpose alleadge the authority of the same author.

*Shee that hath hap a husband bad to
burie,*

*And is therfore in hars, not sad, but
merie;*

*Yet if in shewe good manners shce will
keepe,*

*Onions and musserseeds will make her
weepe,*

But

But for my part I tooke especial notice of watching, and teares, the one being the readiest means to gaine knowledg, & the other to giue vent to our greifes, to which may be added fasting, as hurtful to the sight & yet more vsfull in a christian mans life then any yet named.

C A P. 212.

That the eie is not so vsfull for the gathering of knowledge, as is pretended, whether wee consider it absolutely in it selfe, or in respect of the hearing.

AND surely for the gaining of knowledge, I durst confidently affirme, that were the eie never so indefatigable; in watching or informed the inner faculties aright in al it apprehended; yet in most things cā it not

possibly without the helpe of hearing, hunt out the trueth, since as well in the works of art as nature, that which hath greatest force in actuating, & quickning the thinge wee see (as the soule in the body) is notwithstanding it selfe for the most not seene; the statelines of houses, the goodlines of trees, when we behold the delighteth the eie; but the foundation which beareth vp the one, and the roote which to the other ministrerh sap and iuice, is in the bosome of the earth concealed. And generally the sight is not capable, but of corporall, accidental, particular things; and in them only of their crust and surface, and that only in direct objects, and by helpe of the light: whereas the hearing apprehends all manner of sounds, from all differences of places, as well from
be.

behinde as from before, & that at all times as well in the darke, as in the daie, and that vvhich chiefly make for the increase of knowledge, vniversalls, immaterialls, and the inward parts of things. Therefore *Socrates* as for other things, so for this amonge the rest was adiudged by the oracle the wisest living, that calling his eyes vpon a faire but silent face, he bid him speake, that he might see him: as if hee had saide in other tearmes that the sense of hearing, makes more to the vnderstanding of the true nature of things, then that of seeing; and in this case one eare witnesse is of more valew then ten eie-witnesses. Thus doe we iudge by the heareing only of the temper of mettals, the soundnesse of timber, the emptinesse of vessels, the deepnes of vwaters, & ordinarily, in the course of

of life, wee finde the hearing to be the sence of precept & rule, safe, and certaine alike; but the other of example, and imitation; no lesse dangerous, then incertaine. Whence it is that we haue heard of many blind men who haue become famous for wisdom & learning; but of deafe men we haue not heard of any; for which cause (as I suppose) in our common law such as are borne deafe, though they see perfectly well, yet are they ranged amonge mad men, lunatike persons, and children, vvhome (as *Bratton* affirmeth) in cases of felony, their very wāt of common reason & vnderstanding priuiledgeth from the ordinarie punishment inflicted by lawe: but for such as are borne blinde I finde no such priuledge; the law supposing thē to be as capable of reason as others, and not

on-

only capable to conceiue reason
 but to expresse it as well by
 speech as writing, which in men
 borne deafe is not only vnusu-
 all but (in mine vnderstanding)
 impossible. Whervpon in the ci-
 vill law, though they be indeed
 excluded from intercession or
 postulation as they call it,
 (though vpon a blinde^b reason
 in my iudgement) yet are they
 notⁱ forbiddē to supply the pla-
 ces of iudges, or magistrates, it
 being not the blindnesse of the
 body, but of the minde, which
 taketh away the faculty of iud-
 ging; as the iudicious *Hottomian*
 hath wel stated the question; af-
 firming withall, in the same
 place, that he seeth no Canoni-
 call hindrance, but that men
 blind frō their verie birth, maie
 be sufficientlie instructed in the
 civill law, and other liberall sci-
 ences: vpon which grounds I
 wil

^b Quod in
 signa ma-
 gistratus
 videre nō
 possint.

d.p.1.1 31
 t.1.

Lib. quæst.
 illust.

Quæst. 28.

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will remember, at the last commencement saue one held at *Cambridg*, twas proued, and defended that a blind man might lawfully supply the place of a iudge. And thus much my selfe I dare confidently affirme, that wante of sight is many times the occasion of cuttinge of partial respects, then which nothinge is more inwardly necessary to the office, and rightfull proceeding of a iudge. Now how forward weare to passe our iudgment according to the outward appearance, let that one example of *Samuell* (one of the vprigheist iudges that ever *Israell* bred) suffice to proue, who beinge commanded by God to annoint one of the sons of *Isai*, king of *Israell*: when they were all come before him, he looked on *Eliab* the eldest and said, *surely the Lords annointed is before him*
but

1. Sam. 16.
27.

but the Lord said vnto Samuel look
 not on his countenance nor on the
 height of his stature, because I haue
 refused him, for God seeth not as
 man seeth, for man looketh on the
 outward appearance, but God bee-
 holdeth the heart, which in effect
 is the same thing that S. James
 condemnes in his Epistle to the 2, 2.
 12. tribes, if there come into your
 company (saith hee) a man with a
 gold ringe and goodly apparrell, and
 there come in also a poore mā in vile
 raiment and you haue a respecte to
 him that weareth the gay cloathing
 are ye not partiall in your selues: ye
 are become iudges of evil thoughts?
 Whence the Evangelicall Pro. 10. 2. 3.
 phet Esay speaking of the Mes-
 sias; tels vs that the spirit of wise-
 dome and counsaile shal re stepō him
 and immediatly adds this as an
 effect flowing from it, or a signe
 to discerne it by, he shall not iudge
 according to the sight of the eyes:
 Coma

Ecclesiast. Commend not therefore a man in his
 beaultie, nor despise a man in his out-
 ward appearance. Now besides
 the cutting off of these partiall
 respects in a iudge, blindnesse
 also occasioneth (as is alreadie
 proved at large) the taking as
 waie of lustfull lookes which as
 often pervert the course of iu-
 stice, as maie appeare in the sto-
 rie of *Susanna*, and by that wor-
 thie speech of *Pericles* to *Sopho-
 cles* who admiring and commē-
 ding the faire face of a boy that
 passed by, *Pericles* telleth him
 plainelie, that not only the *Pro-
 ceutors* hands ought to bee cleane
 from bribes, but his eies too (and
 that much rather) from lustfull
 looks. But now to retorne again
 from the particular office of a
 iudge, to the general point pro-
 posed which was the gathering
 of knowledge and wisdom: we
 read that *Democritus* suppo-
 sing

fining the sharpnesse of his sighte
to hinder the quicknesse of his
wit; was content to plucke out
both his eies for the better com-
passing of that one ende, which
he attained so well that (as Tully Tuscul. 5.
witnesseth of him,) though he
were not able to put a difference
betweene blackes and whites,
yet was hee able to distinguish
between good and bad, iust and
vniust, honest and dishonest, &
without the varietie of colours
could he liue happily, without
the knowledge of thinges he
could not; and when others saw
not that which lay before their
feete, he travelled through al in-
finitie, setting no stint to his
boundlesse conceit; and I surely
I for my part am clearly of opi-
nion that howbeit his practise
in this case, be not to be alowed
much lesse his example to bee
followed; yet the reason and
ground.

ground of the action wa, not so strange, and ridiculous as some men haue conceited it, it being a necessary certaine meanes for the vnity of the thoughts and by it redoubling of their force, which by the sight are commonly distracted in the variety of objects; & by consequent loose much euen of their naturall strenght; the truth of this assertiō partly appeares in that little but excellent description of the *Spaniards* life in which amonge all the masters of al conditiōs whō *Lazarillo de Tormes* serued wee finde none comparable to his blinde master, for the smelling out of his knaueries; but yet more fully in our night meditations, which by reason of the restraint of our sight springe from our most retired thoughts; and by the meanes for the most part saue as much of iudgement,

ment, and ripenesse, as those of the morning of quicke and ready dispatch; for which cause (as I suppose) the Greekes haue giuen the same name to the night *'deipnā* and good invention; and one of the sharpest Philosophers that Scotus, ever put pen to paper, borrowed his name from darknesse. Besides it is noted of our Saujour (whose imitable actions, ought ever to be our patterns) that he Mat. 6, 6. prayed oftner in the night, or alone in the garden or vpon the mountaine; then in the day or in the presence of company; & himselfe commands vs the practise of the same exercise retired a part & our chamber dore shut; & surely reason me thinks teacheth vs thus much, that the soule being shut vp, and kept in from peeping out, and as it were gazing abroade through the clements of the body, shee must

must by constraint reflect her beames vpon the contemplation of her selfe, and such thinges as shee hath before apprehended,

CAP. 22.

Containing an answer to an obiection that man alone hath therefore given him an vpright figure of body to the ende he might behold the heavens.

IF anie heere obiekt that God hath given man aboue all other creatures an erect and vpright countenance, and (as the Anatomists haue obserued) one nerue more thē to brut beastes, for the turning of the eie vward, to the ende hee might behold the heavens and in them, (as in large characters drawn in faire velom) the glory of their
ma.

The vanity of the eye. 111

maker; I answered that man indeed considered in the state of integrity, might & would haue made excellent vse therof; but in the state of corruption the greatest part, either therby are induced to Idolatry (as hath bin before shewed) or which is no lesse pardonable with *Tbales* whiles they looke vp into heauen, fall into the ditch of curiosity, and presumption, and from the contemplation of the stars (notwithstanding that in producing particular effects, they concur only as vniuersall causes) (rushing into the chaire of God) haue peremptrorily decreed of the alteration of whole states, the destinies of Princes, and priuate men; secrets no doubt sealed vp and fast locked within the bosome of the eternall wisdom; but only when it selfe pleaseth vpon extraordinary occasions,

to

to disclose and impart them to the sonnes of men, and (which is worth the obseruing) whiles these men pretend to see in the stars the notable actions, and events of the whole world, (as *Menippus* is fabled to haue don from the circle of the moone,) yet know they not many times what is acted in their owne closets by their owne servants, and children, or with their wiues & daughters in their own houses: Paralell with these figure-flingers may not vnfitly be matched those fortune-tellers, who vndertake to foretell men and womens marriages and fortunes by their pretended art of Physiognimie and chiromancy, the one cōsisting in beholding, the traies of the visage, & the other the lines of the hande; but the folly of both appeares in that one wise answere of *Socrates* to

a professor of these artes vvho looking stedfastly on him, and out of the grouds of his profession pronouncing him to be viciously giuen, *Socrates* replies that indeed he said somewhat if a man liued as a beast, and followed the disposition of his inbred corrupt nature, not rectified by education or morall vertue.

CAP. 23.

Setting downe at large the hinderances of the eie in the seruice of God.

NOW to proceed from the little seruice which the eie performes vs in the gaining of knowledge to the ill offices which it supplies in spiritual exercises, let every man in this case but examine his owne conscience

114 *The vanity of the eie.*

science', either when himselfe
 speakes to God in praier, or
 when God speakes to him in
 preaching (which two are as it
 were the ascending and disce-
 nding Angells in Iacobs ladder)
 & he shal surely finde, that the
 diuel takes occasiō to withdraw
 his mind frō the seriousthoughts
 of those exercises by nothinge
 more then by the wandring of
 the eie, for the prevention of
 which mischeife wee see those
 that are appointed to die in cō-
 mending themselves to God be-
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 close their eies, and couer their
 faces; which howbeit sōe others
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 but the practise of it first grewe
 out of a sensible feeling of this
 kinde of temptation. Whence
 it is that S. *Paul* commands us -

2. Cor. ii. 10

was to be conered in the church, by reason of the Angels either least the bad Angels, by that meanes take occasion to stirre vpp ill thoughts (as some interpreters thinke) or lest the minister who is else where named the Angell of God, should therby take offence (as others are of opinion) which custome remained amōg the *Corinthians* (vnto whome S. Paul wrot this epistle) vnto *Tertullians* time, as himselfe witneseth in his booke *de velandis virginibus* in which hee disputeth excellently for this present purpose. Such (saith he) are the eies of the virgin that desires to bee seene, as those that desire to see her, the same kind of eies desire interchangably to see on an other, and it proceeds from the same roote, the forwardnesse to see & to be seene; wherefore let the virgin fly to her headconering as to her helmet or target

F

by

114 *The vanity of the eie.*

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fore let the virgin fly to her head-
couering as to her helmet or target

116 The vanity of the eie.

by which shee may defend her selfe
 against the assaults of temptation,
 and against all the darts of scandall,
 suspicion, surmise, and emulation. I
 beseech thee whether thou be a mo-
 ther or a sister or a daughter couer
 thy head, if a mother for thy sonnes
 sake, if a sister for thy bretherens
 sake, if a daughter for thy fathers
 sake, for all ages are endangered in
 you put on therefore the armour of
 modesty, intrench your selues within
 the butwarke of shamesfacednesse, build
 up a wal for the weaknes of your sexe
 that neither your owne eies maye
 pearce through it, nor admit others;
 for I cannot imagine how she should
 escape unpunished, who is vnto o-
 thers the cause of falling, for he pe-
 risheth through thy beauty, & thou
 art become a sword to him. The A-
 rabian women then shall iudge you,
 who couer not their head alone, but
 (as Susanna before the iudges, and
 Rebecca before Isaac) the whole
 face

face in such sort as they are content rather to see with one eie, the in seeing with both to haue their whole face seene. In regard wherof for ought I knowe tis no discommedable order which the Iewes (who deriue the name of a virgin from retiring & hiding her selfe) obserue at this day in their Synagogues, that their men haue their seates in a roome apart, and the women apart by themselves, there passing only a thinne partition betweene the, in imitation of which there is a church lately built in the Duke of Wirtenberges country, at the Dukes owne charge, the fashiō of which is so cōtriued that neither the men see the women, nor the women the men, & yet both heere the minister sufficiently alike; and surely to speake a truth (for oft my self haue seen or heard by report of others, or

Villamont
lib. 3. cap. 1

read out of writtan relations) I
think nowhere in Christēdome
is the like freenes for the promis-
cuous sitting of men and womē
together, as in our english chur-
ches, especially our womē wea-
ring no manner of vaile which
in other countries is vsfull not
only in their Churches, but in
their streets two; in which kind
the very *Turkes* as a french gen-
tleman reports (who liued long
amongst them) are so precise,
that if a woman passing by dis-
couer any part of her body na-
ked, if but her hande, they es-
teeme her little better then a
curtisan; and the same gentle-
man in his first booke of the
same worke, discovering the
manners of the *Venetian* womē
notes that their virgines being
once passed 14. yeeres of age,
vntil the day of their marriage,
neuer step, ouer the threshal of
their

their fathers dore, but only vpon Easter day, to heare masse and receaue their creatour (as they tearme it) which done the poore soules returne immediatly into their former prisons, there to remaine, and expect the coming of a husband. So that it is to be feared least those *Arabians, and Iewes, and Turkes, & Papists*, shal one daie rise in iudgment against those Christians, who present themselves before God and his holy Angels; in the assembly of his Saints, with painted faces and naked breasts as if they came rather to be seene of men, then (as *Dauid* speakes) to see the beauty of God in his Temple.

C A P. 24.

That supposing the sighte bindeth not, yet is it proued that it sur-

ethers little in matter of religion,
together with the answers to sundry
objections belonging to that
purpose.

Neither, to speake a truth,
see I what great vse wee
haue of our seeing though
rightly guided in the further-
ance of the seruice of God or
our owne saluation, but only in
beholding the outward circum-
stances of the sacraments, the
want of which may also suffici-
ently be recompenced by the
other senses of feeling & smel-
ling, but especially hearing and
talking; whence it is that men
borne deafe are excluded from
this sacrament by the common
cōsent of diuines but not blind,
howbeit *Daneus* in his booke of
the sacraments affirms that *M.*
Beza & himselte, liuing in *Or-*
leans, admitted one *Merardus*
borne

Lib. 5. c. 15.

borne deafe to this sacrament,
being induced therunto by rea-
son of certaine signes which he
made for the demonstration of
his faith; but howe hee shoulde
come to the knowledge, which
might guid him to the making
of such signes; or how the mini-
ster by them might apprehend
his conceits, neither doth *Dane:*
we expresse, nor (to speake a
truth) can I imagine. First then
for faith which *S. Paule* defines
to bee *the evidence of things not*
seene, and, by which we walke, not by
sight, we finde it to be bread by
heareing only as the ordinarie
meanes, and nourished by the
same alone, as by the ordinance
of God, that only case of the sa-
craments excepted; and there-
fore it is not saide that a colour
or a shape tooke flesh, but the
word that was incarnate, that
was god, 2, for hope, *Paule* in an

Heb. 11. 1.
2. Cor. 5. 7.

- other place speaketh thus, *hope that is seene is not hope, for how can a mā hope, for that which hee seeth? but if we hope for that which we see not, with patience we abide while we looke not on the things which are*
- Rom. 8. 24. *seene but on the things which are not seene; for the things which are seene are temporall, but the things which are not seene are eternall.*
1. Cor. 4. 18. *Lastly, for charity the third theologicall vertue, S. Peter highly commends them to whom hee directs his Epistle, for loving the Lord Iesus, whom they had not seen, and reioicing in him with ioy unspeakable and glorious, to the wish then of those Prophets' and kings, or as the other Evangelists haue it righteous men (making them reciprocal,) who desired to see the day of our Sauiour, and saw it not, I answered that their desire concerned not so much the beholding of him face to face, as a dis-*
1. 18.
- Luk. 10. 24.
- Mat. 13. 26

distinct & particular knowledg
of the Messias and the vertue of
his incarnation and passion: in
which sense *Abraham* is saide to
haue reioiced to haue scene his
day, and he saw it, & was glad,
and the Apostles eies are pro-
nounced blessed for seeing those
things which they saw, for o- *Io. 8. 56.*
therwise *Iudas*; that betraied
him, *Pilate* that condemned
him, the Priests that accused
him, the faithlesse Iewes that
spit him in the face, crowned
him with thornes, buffeted him
with their fists, whipped him
with rods, railed on him; & nail-
ed him to the crosse; should bee
more happy then we; to whom
the lighte of the gospell is fully
revealed; or then *Moses*, and
Paul, of whom the one vvas a
faithfull steward in the house of
God, and the other, the doctor of
the gentiles; in nothing inferiour to

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the chiefeſt of the *Apoſtles*; nei-
ther of them, notwithstanding
having ever ſeene our Saviour
in the fleſh: and for the ſong of
Luk. 2. 30. *Simen, now letteſt thou thy ſervant*
depart in peace, becauſe mine eies
hane ſeene thine ſalvatiō, I am ſure-
ly of opinion that his peace con-
ſiſted not ſo much in this, that
he had ſeene our Saviour vvith
his carnall eies, and imbraced
him vvith the arme of fleſh, as
that hee ſawe him by the eie of
faith, and imbraced him in the
armes of ſpirituell affection; as
is trulie ſaid of the bleſſed Vir-
gin, that her bleſſednes conſi-
ſted not ſo much in bearing our
Saviour in her wombe, as in her
hart: and for that ſpeech of *S.*
Auguſtine, (if it be his) where he
is ſaide to haue deſired to haue
ſeene three things, *Rome* in her
flower, *Paule* in the pulpit, and
Chriſt in the fleſh, I may iuſtly ſup-

suppose his meaning to haue
beene rather in living in those
times of the purity of the church
for the fuller clearing of some
controversies then a foote in his
time, then out of any curiositie
of seeing the person of our Sa-
viour.

CAP: 25.

*That the popish religion cōsists more
in eie service then the reformed.*

OVR adversaries indeede,
place a greate and maine
part of their superstitious vvor-
ship in the eie service; in the
magnifike & pompous fabrick,
and furniture of their Churches
and attiring their Priests; in ga-
zing vpon their dumb ceremo-
nies, vvhich vvith verie multi-
tude as leaues couer the frutes
in beholding the daily elevatiō
of

of their Idoll in the masse, (for the greatest part hear nothing) & lastly in fixing their eies vpon pictures, and images; giving them the Titles of remembrances for the learned, & books for the laity. And surely I am perswaded that it may very clearly bee shewed out of the historie of the Church, that images never came to be of that vse, & in that request which now they are, before the preaching of the Gospel grew so cold; that the Idoll Priestes not able to suffice their auditorie in hearing; were forced to set vp, and the people content to receiue those Idols, for the satisfying of their minds by seeing. But *S. Paul* was of another iudgment in this case, as we may see in the third chapter of his Epistle to the *Galatians*, where hee affirmeth that Christ vvas described (the original word

word is painted forth) before
their eies, and among them cru-
cified, which was not (as some
Priests haue sottishly vrged in
mine hearing) anie corporal
crucifix or picture vpon a w^{id}.
den table or glass-window with
materiall colours, but a liuely
demonstration in the evidence
of the spirit, as may be gathered
by the wordes themselues, be-
sides the drift of the place, and
besides all this they haue fram-
ed to themselues, instead of an
invisibile head in heaven; a visi-
ble head here on earth, as if the
not seeing of a thinge tooke a-
way the not beeing or working
of it; and those glorious titles
which are given either to the
invisibile triumphant church a-
boue, or the militant truly con-
sisting of the elect here below,
they for the most part attribute
to a visible congregation of the
Pope

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Pope, and his Cardinals in their
cōsistory, or to the assembly of a
occumenical councell,

CAP. 26.

*That the sight of the creature hel-
peth vs little in the knowledge of
God.*

Lastly for the sight of the cre-
atures & frame of the visible
world, as *S. Paul* sheweth in the
first to the *Romans*, it shal rather
serue for the inexcusablenesse
& condemnation of those that
beleeue not, thē for the furthe-
raunce of the salvation of them
that beleeue: neither, (to speake
a trueth) is the sight of the crea-
ture so much availeable to the
knowledge of the creator, as the
vnderstanding of its depending
from him, and working by him,
which notwithstanding is rather
got.

gotten by hearing then by seeing: & to grant all that may be reasonably required in this case yet stil on the other side must it necessarilie bee yeelded vnto, that in all the articles of Christian religion (howbeit some of them may be proved by cōclusions drawn from the sight) the words of our Saviour to *Thomas* ought to prevaile with all true harted christians, *blessed are they that haue not seene, and haue beleeeved*, it being then most acceptable to God, to yeeld our cōsent in beleeeving; when the experience of sense, and the reach of reason most faile vs, and vwhen they serue vs best not to assent so much for their sakes; of which we haue vse only as men, as for our faiths sake alone which properly belongeth to vs as christians, *There are* (saith *S. Augustin*) *in the beginning of his booke of the* *faish*

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faith of invisible things, who thinke christian religion rather to be scorned, then to be held, because in it nothing is demonstrated which may bee seene, but the faith of things which are not seene is commanded, but for vs, we know that we ought to beleene many tēporal things, which wee see not, that hereafter we may be counted worthy to be admitted to the sight of eternall things which we now beleene: whence it is that men vtterly voide of the sense of seeing, bring with thē minds for the most part better prepared to religious exercises, then the common sort, remember more and practise it better.

CAP. 27.

*That the eie of the sense failing,
that of the understanding and
spirits waxe more cleare.*

SO ordained it is, in a manner
by

by God, - and nature; that as
 vvhhen one eie is deprived of
 fight, the other sees better then
 it did before; or as *Iohn Baptist*
 decreasing *Christ* increased; and
 as the house of *David* waxed
 stronger and stronger, the house
 of *Saul* waxed weaker & wea-
 ker; so vvhhen the eie of the out-
 ward sense, growes dull, & dim;
 the intellectuall eie of reason,
 and the spirituall eie of faith,
 grow more fresh, and cleare; be-
 tweene which three I finde the
 like proportion, as between the
 life of man in his mothers wōb,
 the world and the kingdome of
 heaven. Thus wee see *Pauls*
 blindnes in the eies of his sense,
 and the opening of the eies of
 his vnderstanding, to haue hap-
 pened in a manner at the same
 instant; and in the Ecclesiastical
 story, *Paphnutius* comforts *Ma-* Ruff. lib. 1.
ximus his friend with this speech Cap. 17.
 that

that the mortall light of their bodily eie beeing extinguished, they had gained a fuller fruition of heavenlie and immortall brightness. And in the gospel we read not of any one whome our Saviour wrought so many miracles, as vpon the blinde, in restoring their sight, which must needs argue in the an extraordinary strength of faith, the vertue and effect of his workinge being ever proportioned to the beleefe of those on whome hee wrought. To which we maie from thence be the more easilie induced to grant assent, for that amonge all those blinde men vvhich the scripture names and commends to our consideration we finde noe of them branded with any notorious vice; but on the contrarie, many of them of excellent vertue, renowned in their ages, and commended

to posteritie : as *Eli* and *Sampson*
both types of Christ; *Abijah*
though blind yet counted wor-
thy to be one of Gods seers; *I-*
saac and *Jacob* both chiefe patri-
arches and pillars of Gods cho-
sen people; of whom the one
though he knew not his sonnes
when hee blessed them, yet in
the manner of blessing hee de-
serued to knowe them; by his
blindenesse beeing occasioned,
the effecting of Gods purpose,
in the preferring of *Jacob*, before
Esa, and the other, having laide Gen. 37.
his hands athwart, vpon his two
Nephews *Manasses* & *Ephraim* Gen. 48.
would not remoue them accor-
ding to the advise and desire of
their Father *Ioseph*; but fixed the
according to the guidance of
that lighte vvhich directed him
from within, & when hee could
hardly see vwith the eies of his
bodie his sons which stood be-
fore

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fore him, yet with the eies of his minde did he foresee and foretel what shuld become of each of them and their issue for many generations ensuing:

Mat. 10. 46 To these many be added our of the new Testamēt the blind *Bartimew*, who leste his cloake behinde him on the earth, and with it his earthly affections, to follow our Saviour: and out of the Apocrypha *Tobias* of whōe *S. Augustine* speaks on this wise
O the light which Tobias saw, when his carnall eies being shutte, hee set his sonne, notwithstanding into the right way of life, and trode out a direct path before him (as a guid) with the neuer-erring foote of charity,

Conf. 10.
34

CAP. 28.

Treating of the drivers priviledges of blinde men.

Our

OUr Saviour himselfe gives testimony of him that was borne blinde that *nether his, nor his parents sinne was the cause of it, but that the works of God might be made manifest,* which testimonie I finde not given to any other infirmity of the sense or disease of the body. But yet more observable seemeth the last verse of the same chapter, where our Saviour not onely excuseth blindness, as not proceeding from sinne, but maketh it in a maner the cause of not sinning (*if you had beene blind (saith hee) you had not sinned*) both which passages I confesse to be subiect to interpretation, and for their full clearing to need many distinctions; yet for my purpose is the letter alone sufficient, in which noe doubt but vnder the very rinde of it (as in the whole scripture beside) the speaker being the eu-
gra-

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grauen forme of the godheade, and the eternall wisdom of his father, intēded some special thing, besides the general diſt, & ſcope of the place. His meaning in theſe words may ſomewhat the better appeare, if wee compare them with them in the goſpell, **Luk. 14. 21.** where ſpeaking by waie of parable of the greate ſupper provided in the kingdome of heavē, when the biddē gueſts reſused to come, he expreſſly by name commanded the blinde to bee brought in, & placed at the table; and in a verſe or two immediately going before, to make knowne his care and reſpect even towards thoſe who are indeed bodily blind, he exhorteth his diſciples and followers, that when they make a feaſt, one of their cheife cares ſhould bee to invite the blinde, as their principal gueſts; beſides reaſon and law

How exempteth them from personal seruing in the warrs. And in the Levitical law of the Iews we finde an heauy curse, to bee laid on such as should lay a stūbling blocke before the feet of *Leu. 19. 14* the blind, or turn him out of his right way: and the ancient *Romanes* imposed on some of their cheife families the surnames of blinde & lame to this end (saith *In vita Plutarch* *Conol.*) that the people should not (korne at those imperfections, and by that meanes contemne or neglect those excellent gifts of the minde which many times reside in such bodies. Hence *Iob* when he would make his innocēcy cleare to the world, knew not how to expres it more effectually, or in better tearmes; thē by professing himselfe to haue been an eie to the blind. And *Lewis* the 8. of that name who was the only Saint,
or

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or at least one of the two in the whole three races of the french kings; howbeit he wonne many glorious conquests against the infidels, & erected many goodly buildings for religious persons, yet was hee thought worthy that honour for nothinge more, then for instituting the colledge of the 300. blind men, vpon occasion of so many of his souldiers, who were taken in his warrs against the Moores, and sent home with their eies put out: the colledge is yet standing in *Paris*, & at this day devoted to the same vse, howbeit not replenished indeed as it hath bin.

CAP. 29.

That blind men need not complain of the want of pleasures, especially the sense of their greife being by blindness much lessned; which

The vanity of the eie. 139.

is proued by the strong impression
of those objects which are pre-
sented by the eie.

NOW besides this respect
which God & mā seem to
beare toward this infirmity, we
think it needs not much com-
plaine of the want of delights
even in this world. Besides those
proper to the night, the mantle
of defects & imperfections, and
by consequent the mother of
vnion and loue, the repose and
closing vp of the daies labours,
as the morning is againe, a fresh
entrance & ouerture to the re-
newing of trauaile: our daely
cares in this case being likened
to the marygold or dazy which
openeth with the rising of the
sun, and shuts with the setting.
And whereas the Poet witness-
eth of the *Carthaginian* Queen
that her care had alwaies re-
course

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course towards the evening; I suppose it not so much to bee meant of a sober & settled, as of a distracted, and distempered minde; such as he supposes here to haue beene; if then the night bringe not tediousnesse with it, why should a day which is like a night bee thought to bring it? though I denie not but to the pleasures of the night may also be added those which we vse as commonly in the day; in hearing of books read, in playing vpon musikal instruments in discoursing with friends, in exercising many pastimes, which require not the vse of seeing. Nay in those very sportes which seeme necessarily to require it, as bowling, shooting, coiting, shoufgrating, & the like; how many haue wee seen beyond expectation excellent? in which kind I haue reported by those, to whom I giue
 cre.

credit, that on *Maister Gualter*
a gentleman of good note in the
prouince of *Britany*, when any
of his acquaintance or other
strangers come to visit him; he
takes a singular delight in de-
scribing to them his mappes, &
pictures, as they hang in order
in his gallery, and in commend-
inge vnto them such or such a
peece or proportion, for rare
workmanship: and surely in my
vnderstanding those delights
which blinde men conceaue to
themselves must needes affect
them much, as being freed from
that lothsome nefe, shame, cer-
rours, greife, antipathies, & fear-
full dreames which by the glas-
sy gate are often conveid in &
presented to the winde; whose
obiects as they are in number
more, and in action quicker, so
are they for certainty more vn-
doubted, & for impression dee-

per, the those of any other sense
 this facultie needing lesse helps
 in working and apprehending
 her objects in a farther distance
 and presenting them to the co-
 mon sense, and from thence to
 the imagination with greater
 life & assurance; insomuch that
 the best Poets and orators lead
 by art, and common people by
 nature, when they would make
 knowne a deepe passion they
 haue conceived, are wont to
 expresse it by these or the like
 tearmes, *I my selfe was an eie wit-
 nesse, or I saw it with these eies*
 which *Mark Antony* wel vnder-
 standing in his funerall oration
 vpon the death of *Iulius Caesar*
 that he might thoroughly incēse
 and inflame the people against
 the murderers; opened the hearse
 where the corps lay and shewed
 them the fresh bleeding wounds
which Caesar had receaued in
the

the Senate, as the Lacedemonians
 in women were wont often to
 present to their sons the bloody
 shirts of their Fathers slaine
 in the wars, therby to make the
 more sensible of the iniurie
 and mindefull of revenge.
 Since then the operation of the
 sight vpon the imagination be
 thus forcible, tis no marvel that
Pigmelius a graue Roman prelate
 liuing not long after the primi-
 tive church, being fallen blind,
 was wont solenly to thank God,
 that by that meanes hee was
 freed frō seeing the enemies of
 his church, & especially *Iulian*
 the Apostate. And *Petrarch* a man
 renowned alike for variety of
 reading, dexterity of wit, and
 soundnes of iudgment in his di-
 alogue of blindnes, cōforts the
 affected and afflicted in that
 kind with this meditatio; indeed
 (quoth he) thou canst not enjoy the
 G 3 pleasure

Dial. 96

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pleasure of seeing the corny vallies,
the aerie mountaines, the shadowy
groves, the flowrie banks, the cleere
fountaines, the a brist all rivers, the
greene meadows, and (which is held
moost delightful to look vpon) the face
of mā, but consider withal, that thou
couldest not see filthy daughils, heaps of
dirt, & excrements, vgly misshap
monsters, yaw, & rotten carrions, &
the like: the very sight of which is
manie times as offensive to the sto-
mach, as light is to the eie. And
if there were none other com-
modity in blindnes, yet for this a-
lone, were it even to be wished
for; that since there is no hope
of flying from the beholding of
base and shamefull spectacles,
which at every turning present
thēselues (the raigne of vice, &
banishment of vertue, being e-
uerie where alike) the losse of
the sight, maie serue for a kinde
of flight & avoidance of thē; &
by

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by consequent to a minde ver-
suously disposed, of cōfort and
contentment; & therfore God
when he woulde pronounce a
blessing vpon *Josiah* by the
mouth of *Huldah* the prophe-
tesse deliuered it in these terms,
behold therfore I will gather thee
to thy fathers & thou shalt be put in
thy grane in peace, & thine eies shal
not see all the euill which I wil bring
upon this place; now as these kind
of objects are offensive to the
vertuons, so on the other side
good diuines are of opinion
that, in the consumation of the
world, it shal be one of the grea-
test terrours to the vnconuer-
ted Gentils, to beholde our Sa-
uiour comming in the cloudes with
power, and great glorie, and to the
vnbeleeuing lewes to see the
sonne of man, and to looke vpon him
whome they haue pearced through, &
to both to see *Abraham Isaac &*

1 King 1. 1
v. 10.

Mat 24. 30

Reuel. 1. 7

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Luk. 13. *Jacob, and all the Prophets in the kingdom of heauen and themselves shone out. And some thinke*

Luk. 16. 23 *that Dives his seeing of Lazarus in Abrahams bosome was no better torment, then his sensible feeling of hel fire and that that Zedechias seeing his sons to bee*

2. King. 25. *slaine grieved him more then*
7. *the putting out his own eies, &*

that the Samaritane Captaine was more punished in behol-

ding the abundance of Corne
Thou shalt see it with thine eies
but shalt not eate thereof.

after the great dearth then in being pressed to death before he could tast of it. And lastlie

2. Rev. 7. 19 *that the mother of the Macha-*
2, 7. *bes was more worthie of praise*

for looking on the martirdome

of her seaven sonnes with a co-

stant and patient eie, then for suffering it in her owne bodie

once of this am I sure that it, had beene far better for
Asitubus Regulus if hee had bin borne
blind

blind & never seene the sunne
 then to haue indured that pu-
 nishmēt by seeing it which the
 Carthaginians laide on him by
 cutting off his eie-lids and bin-
 ding to a post with his face op-
 posite to the sun beames, and I
 doubt not but the same might
 as iustlie bee affirmed of *Ham* Gen. 9. 23.
Noahs sonne and *Lots* wife, of 19.
 which the one had his fathers 26.
 Curse for looking forward whē
 he should haue gone backward
 with his brethren, & the other
 Gods curse for looking backe-
 warde when shee shoulde haue
 gone forward with her husband
 and if I might presume so farre
 vpon the readers patience, I
 would heare set downe the stor-
 ie of a dissembling knaue dis-
 covered by Duke *Humphrie* for
 whom no doubt it had beene
 better to haue bin indeed blind
 then to haue pretended the re-

covery of his sight by such a notorious couſenage; the ſtorie is recorded word for word, by Fox as followeth: in the young daies of *Henry* the 6. being yet vnder the governance of Duke *Humphry* his protectour there came to S. *Albones* a certaine begger with his wife, & there was walking about the towne begging 5, or 6. daies before the kings comming thither ſaying that he was born blind & never ſaw in his life and was warned in his dreame that hee ſhoulde come out of Barwike where hee ſaide he had ever dwelled to ſeek S. *Albon* and that he had beene at his ſhrine & had not been holpen and therfore was he to go & ſeek him at ſome other place for he had heard ſome ſay ſince he came thither that S. *Albones* bodie was at Colen, but of truth as I am ſurely informed hee lieth

lieth at S. *Albans* sauing some
reliques of him which there
they shew shreyned; but to tell
you forth, when the kinze was
comming to the town ful sud-
denlie this blind man at S *Albōs*
shryne had his sight againe, and
a miracle solemnly rounge & *re-
deum* song, so that nothing was
spoken of in all the towne, but
this miracle so hapened it then,
that Humfry Duke *Glocester*, a
man no lesse wise then also well
learned, pretending great ioy to
see such a miracle, called the
poore man vnto him; and first
shewing him selfe ioyous of
Godes glorie so shewed in the
getting of his sight, and exhor-
ting him to meeknesse, & to no
ascribing of any part of the wor-
ship to himselfe, nor to be proud
of the peoples praise, who wold
cal him a good and godly man,
therby at last he looked wel up-
on

on his eyne & asked whither he could see nothing at al in al his life time before & when as well his wife as himselfe affirmed fastlie no then he looked aduisedly vpon his eyne againe and said I beleene it very wel for me thinketh you cannot see well yet yes sir quoth he I thanke God & his holy martyr I can see now as wel as any man yea can quoth the Duke what colour is my gowne then anone the begger told him what color quoth hee is this mans gowne then anone the begger told him the names of all the colours that could be shewed him, the duke seeing that bad him walke traitour & made him to be set openly in the stockes for though by miracle he might suddenlie be brought to see anie colour yea could hee not possible so suddenlie distinguish betweene there

there difference & diuers names
except he had known them &
heard them named before no
more then the names of all the
men he should suddenlie see.

CAP. 30.

*That blind men need not complaine
of disabilitye in seruing the com-
mon wealth, which is proved by
some reasons, but especially by
examples.*

Others there are who ha-
ving lost the vse of their
eyes, complaine not so much of
the losse of pleasures with it; as
of their indisposition, by that
meanes to steede their friends,
or to serue the common wealth
as they desire. To whom I reply
that what is necessary, is also of
necessi-

necessity pardonable, and where we cannot doe as we would, God and good men accept the wil as the deed; and what is wanting in actuall performance, may be supplied with teares, & praiers for the publike good, 2, to some ende no doubt it is, that both the Poets, painters and comedians of all ages, have consented to represent the 4 great monarchs of humane affaires, the *God of riches, the God of love, justice, and fortune* all blindfold. 3. I find partly by credible report and partly by written historie, that many famous men haue liued (besides such as are before vpon occasion named) of all estates, and of all ages, who hauing lost the light of their eies, haue notwithstanding remained as lamps and torches in the world, to some by their good example, and to others by their coun-

counsel & good advise; For Emperors. *Isacius*, & *Constantine* the 6. of that name, surnamed the *Imagebreaker*, both Emperors of the East. For kinges, *Alphonſus* the 4. king of *Spain*, & *Iohn* king of *Bohemia*, who siding himſelfe with the *French* in a ſet battaile againſt the *Engliſh*, and vnderſtanding that our men were in great hope to haue wonne the glorie of the daie, commandes himſelfe to bee led into that part of the fight, where the king of *England* was, whether beinge brought, ſpurring his horſe into the thickeſt ranckes of the enemies, by his example, drewe his followers after him, and ſo purchaſed the victory to the *French*, though by his owne death. For a Prophet *Treſias*, the light of whoſe eies being taken away, it was replanted with vſery in his breſt; wherfore the Poet never brings

Petrarch,
Dial. 96.

Tusc. 5.

Carion.
ann. 1551.

brings him in complaining of his misfortune in the losse of his sight, but *Polyphemus* that vnreasonable moniter hee describes, making a dialogue with a Ram and commending his estate, in that he could go & come whether and when he listed, but in that (saith *Tully*) hee was surelie little wiser then the ramme, to which he spake. For an Archbishop; *Robert Wancop*, a Scot by birth, who notwithstanding he were borne blinde, profited so yvell in the studie of Divinity; that he deserued and obtained the degree of a Doctour in that faculty; in the Vniuersity of *Paris*; and not long after going to *Rome*, was by *Paul* the 3. consecrated Priest, & within a while Archbishop of *Armagh* in *Ireland*, and at length *Legatus a latere*, by *Innus* the 3. his monument is to bee seene in the mo-

na-

nastery of the minorits at Paris; For a Bishop *Richard Foxe* founder of *Corpus Christi Colledge* here in *Oxford*; whose foundation hath yeelded oile to many rare lights for learning and religion, among which were, *Cardinals Poole, Ludovicus Vives, Inell, Hooker, U Weston*, and that rare President of industrie & pietie *John Reynolds*, behind the rest indeede in time, but inferior to none of them in varietie of reading or strictnesse of life. For professed divines *venerable Bede*, & *Ierome Zanchie* an Italian, the principall reformed schoolman; who during his blindness wrote that excellent tract of the spirituall mariage of Christ and his Church; And in one of his fights *Papbantism*; which was put out by the *Arrians* for withstanding their heresie, whom for that verie cause (as *Ruffus* vvith-
ness. Ruff. i. 4.

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*Aeneas
Sylvius.*

nesseth in his ecclesiasticall story) *Constantine* had in that reverence, and estimation, that hee would often send for him to his court lovingly imbracing him and greedily kissing that eie which had lost his owne light, for maintaining that of the catholike doctrine. For a lawgiver *Lycurgus*, for renowned generals *Timoleon* & *Ziska* that worthy *Bohemian*; who after that he had fought, and won many pitched fields against the enemies of Godes Church; lying on his death bed, willed that after his death, of his skin should be made a drum, which his enemies hearing, they might as wel feare him after his death, as they did fle from him alive. Not inferiour to *Ziskas* courage was *Belisarius* his patience, general of *Iustinians* army, who having brought the *Vandales* on their knees, triumphed

phed ouer the *Persians*, swept
the *Goths* out of *Italy*, growing
by that meanes into reputation
with al men, & by consequēt in-
to suspicion & ielousie with the
Emperour; was first dismissed
frō his offices, and then his eies
put out; insomuch that after-
ward living in a litle base cot-
tage, neere a beate high way, he
was wont to beg in this forme,
Passengerius Belisarius an halfe
penny whom virtue raised & envie
blinded. To these may be added
the example of *Tyrbennus* who
hauing lost his eies in a fighte
with *Lydamus* commanded his
body to bee set set right against
the face of the enemy as greate
peeeces are wont to be mounted
that so he might discharge his
darts vpon thē & at leastwise in
receauing his deadly wound sup-
ply the rome or spare the turne
of a valiant and seeing sou'dier;
lastly

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lastly among the ancient Cap-
tains (as *Plutarch* hath worthilie
observed) foure of the greatest
warriers, & that haue done the
noblest exploits, by wit had but
foure eies, *Philip Hanniball Anti-*
gonus & Satorius For a Statimā,
Appianus Claud furnished the blind
whose counsaile against *Pirrhus*
had it not prevailed, the eie of
the common wealth had bene
extinct, For a Lawyer, *Caius*
Drusius whose house was frequē
ted as the cradle of the city, and
by whō those that guided him
to the pleading place, were the
selues guided to the winning of
their pleadings. For Poets *Tha-*
myra, Stesichorus, & Homer who
was not only blind, but tooke
his name of blindnesse, and yet
gaue light to all that writ since
in that kinde, hauing in such
sort described every creeke and
corner of Greece, the ranging of
bat-

ἀπο τῆς
ἐπαγίας

battles, the manner of fights, the situation of townes, the passions of men, that though himselfe saw nothing, yet hath he caused vs to see all these as in a table or glasse. For a rhetorician, *Passeratius*, who not long since in a publike lecture in *Paris* made a learned & eloquent oration in the cōmendation of blindnes, which is printed and extant in his booke of orations For philosophers, *Zenarchus* lōc. time in ward with *Augustus*, & *Asclepiades*, who made none other accōt of his blindnes, but that being wont to walke alone hee had now a boy ever attending on him, and as the *Persian* kings vsed other mens eares, so did he other mens eies; to these may be added *Nicholaus* & *Lipsius* both *Florentines*, and well known (as it seemes) to *Ionianus Pontanus*, who reportes of them that

Orat. vi.

Strabo Lib.
14.

Lib. 2. c. 7.

that the one every holiday was wont to recite out of the pulpit some history of the bible, or the annals of their country in Italian verse, with an extraordinarie course & applause of all the learned who then lived at *Florence*; and the other being but young daily frequented the schooles of the *Rhetoricians* and *Philosophers*; marueilous was he in the study of antiquitie & perfection of the Latin tongue, and for behaviour in accosting his freinds, exceeding pleasing, yet to his blindness was also added poverty & to both youth, of all ages most impatient of miserie, both which notwithstanding he bore with such indifferēce of minde as he seemed to bee sensible of neither. For Historiographers, *Aufidius Preterius* and *Asconius Pedianus*. For a Mathematician, *Diodorus* the Stoike, who lived in

Eccl. lib. 3
Cap. 13.
Tufc. 5.

in *Tullies* owne house, & which seemed strange, would in that case exactly prescribe to his auditors from whence, how far, & in what maner their geometrical lines were to be drawn. And lastly for the worke of the ministry, my selfe haue seene more then once in this Vniversity a blind man in our solemne meetings: making a godly and profitable sermō to the body of the Vniversity assembled: & sure I am perswaded hee spake by so much the more from the conscience, and by consequent to the conscience, by how much the lesse he trusted his papers or his minde was distracted by the sight of his auditors, tending to which purpose is a merry iest howbeit seriously related by him who hath written *Bedaes* life, that his guide perswading him one daie as he passed by an heape

heape of stones, that the people
 (according to there woted mā-
 ner) vvere there assembled to
 heare him preach; the good old
 man moved at his speech, vvas
 content to giue them a sermō,
 but there beeing no body pre-
 sent to say, *amen*, at his conclu-
 sion, the verie stones cried out
amen venerable Priest, by which
 meanes beeing the baptized by
 the name of *venerable*, he hath
 retained it ever since. Of better
 yle & more certainty is that his
 story which *S. Ierome* in his Epi-
 stle to *Castorius* (written vpon
 like occasion as this present dis-
 course) recorderh to haue falne
 out during his infancie, which
 he reports in this māner; *S. Au-*
stony being sent for by *S. Asba-*
nasius to come to *Alexandria* for
 the refuting and beating down
 of the *Arrian* heretic the foot,
Didymus an excellēt diuine but
 blind

Epist. 33.

blind in both his eies, came thither to visit him, the sharpnesse of whose wit *S. Antony* admiring demaundes of him whether he conceaued any grieffe or no for the want of his sight, which *Didimus* seeming by his silence and modestie to confesse, the other replies that hee could not but much marveile howe so wise a man as himselfe could bee mooued with the losse of those eies, which were commo to him vvith mice & flies & gnats, and not rather reioice in the fruitiō of those which were proper to Saints and Angels.

CAP. 31.

Containing a conclusiō of the whole discourse by way of private meditation or soliloquie.

H

These

THese and the like considerations may in some good measure, serue to qualifie the griefe conceived for the losse of that sense, which by iust proote we finde in vs to be more dangerous thē necessary; & withall rouse vp our thoughts to these or the like heavēly meditatiōs. I haue lost I confesse the fruition of the sight of the heavens; but by that losse I know the worth of that fruition the better; and now mine eie is ever fixed vpo the sun of righteousness, the framer and governour of the heavens. Mine eies were the guides of my bodie, but now mine advantage is that whereas mine eies at their best could not prevent manie casuall mischiefes, now at the eies of my friends as a cōtinuall sentinell watch more tenderlie over me, the angels pitch their tents about me, and he

hee that neither slumbreth nor
 sleepeth is my keeper. True it is
 that I cannot read good books
 as I was wont, but my children
 cā supplie that with lesse paine
 to me and more profit to them;
 wel thē, I wil not be cast down
 for the losse of my sight which
 is subiect to so many diseales
 from within, & casualties from
 without, but I wil rather reioice
 for the vse of my hearing the
 sense of wildome & religiō, by
 which God speakes to me out
 of his word, and of my tongue
 by which I speak to him again
 in praier. Good God how ma-
 ny in the worlde are blinde in
 faith and religion? As *Atheists*,
 and *Pagans*, and *Turkes*, and
Jewes, and *Heresikes*, and *Idiots*;
 how many in iudgment & rea-
 son? As children and fooles &
 mad men and dotards & drun-
 kards; what infinite numbers in

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their affections, vvith anger, with feare, with loue, with malice, with envy, with pride, who like the Idols of the heathen haue eies & see not? All which kindes of blindnes, as they are in extent more vniversall, so are they in their nature more dangerous then that of the bodie, vnto which also, al flesh in time must subiect it selfe, *when the keepers of the house shall tremble, and they waxe darke that looke out by the windows.* Why shoulde I then lament as if I were alone or with a few only vnfortunate? Wee see when the great eies of the world, the sun & the moone are ecclipsed and darkned, they still shine notwithstanding vppward, and after a while recover againe their light downward. Why should I then murmur if the eies of this little world bee ecclipsed, since I knowe that inwardly

wardly toward mine own soule
& vpwardly toward God, the
light of my minde is enlarged
And which is more, am sure that
my Redeemer liueth and hee shall
stand the last on the earth, & though
after my sinne wormes destroy this
body, yet shall I see God in my flesh,
which I my selfe shall see and mine
eyes shall beholde him & none other
for me. Thou o Lord wilt lighten my
candle the Lord my God wil lighten
my darknes, thy word o Lord is a la-
terne vnto my feet, and a light vn-
to my pathes, teach thy seruant the
way o Lord, and lead me in a right
path, for with thee is the well of life,
and in thy light shall we see light, eue
that light which shined in the dark-
nesse, and the darknesse comprehen-
ded it not, is being the brightnesse of
the everlasting light, the vndefiled
mirrour of the maiestie of God, and
the image of his goodnes, more beau-
tiful then the sunne above the order

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isfull then the sunne aboue the order

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of the starrs and the lights of the hea-
 ven is not to be compared vnto it for
 for night cometh vpon it but wic-
 kednesse cannot overcome this. Thou
 which openedst the eies of Ionathan
 after the eating of the bonycombe,
 and of Agar that shee saw a well
 of water springing vp for the re-
 freshing of her selfe and her young
 babe; and of Elishaes servant that
 he saw in the mountaine horses
 and charets and fire rounde about.
 Sweet Iesu thou which openedst the
 eies of thine Apostles whē after thy
 resurrectiō they tooke thee for a spi-
 rit, of the two disciples in the waie to
 Emmaus when they knewe thee not
 but in the breaking of bread, of Ma-
 rie Magdalen when in seeing thee
 her Lord & Saviour, she supposed she
 had seene the gardner (which shewe
 ed in them all the dulnesse of there
 carnall eies, in discerning spirituall
 things.) Open thou the eies of
 mine vnderstanding that I may see
 the

the wonders of thy law, which is my
 delight, the honic and honic combe
 are not so sweete. I will lift up mine
 eies then vnto the mountaines from
 whence mine helpe shall come, the
 Lord shall preserve me from all euill.
 he shall keepe my soule, hee shall pre-
 serue my going out and my comming
 in, he will guide me by his counsel, &
 after receaue me to glory to the mount
 Sion, the city of God, the celestial Ie-
 rusalem, to the company of innume-
 rable Angels, and to the congregati-
 on of the first borne, whose names are
 written in heauen, and to God the
 iudge of all, and to the spirits of iust
 and perfect men, & to Iesus the me-
 diator of the new testament, and to
 the blood of sprinkling, that speaketh
 better things then that of Abel and
 to unspeakable ioies, which neither
 eie hath seene, nor eare hath heard
 nor haue at any time entred into the
 heart of man: now we see through a
 glasse darkely, but then shall wee see

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face to face even as we are seen.
Then shall God wipe away all teares
from our eyes, and there shall bee no
more death neither sorrow, neither
crying, neither shall there be any need
of the sun or moone to shine in that
City, for the glory of God doth light it
& the lāb is the light of it. Now unto
the Father of lights & yet invisible
God who dwelleth in light, that no
mā cā attaine unto, whō neuer man
saw, neither can see one in essence &
three in persons, be all honor & pow-
er for ever & ever. Amen.

*Rede caper vites, sicut hic est stabis ad aram
In sua quod fundi Cornua possis, eris.*

FINIS.

